



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif Lam Meem Ssadd</i> . ¹⁷¹⁰	الْمَصِّ
2. A Book ^x (<i>had been</i>) descended to you ^g so let-not be in your ^t chest a constraint ¹⁷¹¹ from it; ^x to warn [you ^s] by it ^x ; and a reminiscence/remembrance ^{w1712} for the believers.	كَتَبُ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنَذِرَ بِهِ وَذَكَرَىٰ لِلْمُؤْمِنِينَ
3. <i>Ettabe'o</i> (<i>let-closely follow you^g</i>) what (<i>had been</i>) descended to you ^b from your ⁿ Lord and let-not <i>tattabe'o</i> (<i>closely follow you^g</i>) of lesser than Him <i>aw'leyaa</i> ¹⁷¹³ (<i>guardian/ally</i>), little you ^z reminisce.	اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ
4. And how-many ¹⁷¹⁴ of a village ^w We perished it; ^w so came (<i>to</i>) it ^w Our <i>Ba'so</i> (<i>intense: Torment/Might</i>) <i>bayatan</i> (<i>nocturnally</i>) or they were noon-napping/noon-nappers ¹⁷¹⁵ .	وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنَاتٍ أَوْ هُمْ قَائِلُونَ
5. Then not was their invocation ¹⁷¹⁶ <i>edh</i> (<i>when</i>) came (<i>to</i>) them Our <i>Ba'so</i> (<i>intense: Torment/Might</i>) except that they ^z said: verily we were <i>dha'lemeena</i> ¹⁷¹⁷ (<i>injustice-doers</i>).	فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ
6. Then ¹⁷¹⁸ verily assuredly ¹⁷¹⁹ question [We] whom ^r (<i>had been</i>) sent to them ¹⁷²⁰ and verily assuredly question [We] the <i>mursaleena</i> (<i>sent-messengers</i>).	فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ
7. So surely [We] assuredly ¹⁷²¹ narrate on them by knowledge and not We were absentees.	فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ
8. And the weight then-day (<i>is</i>) the right; so whoever heavyed ^w his weights ^w then those, they (<i>are</i>) the thrivers.	وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

¹⁷¹⁰ See the details in the *Lexicon* attached to this Translation.

¹⁷¹¹ The word “حرج” = “اضيق الضيق” see “اللسان,” e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between them* is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper! Also, “حرج” could mean “sin!”

¹⁷¹² The word “ذكري” is “reminiscence” based on this great *Ayah*, “And if the Satan (*causes*) you^g to assuredly forget then let-not [you^g] sit, after [the] reminiscence” (S6: 68).

¹⁷¹³ The word “أولياء” could also mean, among them: *protector, friend*!

¹⁷¹⁴ The word “كم” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long!”

¹⁷¹⁵ The word “قائلون” denotes: *noon-napping* or it is a plural for “قائل,” who takes a *noon-nap*! But what must be pointed out is that “nap” in English means *any sleep for a brief period during the day*! That is why the prefix of “noon” here to *specify the time* of such a nap!

¹⁷¹⁶ The word “دعوى” has two *distinctly different* meanings! (a) *Invocation*, or (b) *Argument*, in a situation!

¹⁷¹⁷ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

¹⁷¹⁸ Many of the *Qur'anic commentators* consider this “ف” as an article of “عطف” = *copulative (connective)*, or *inceptive*, i.e. indicating a beginning or a resumption of speech!

¹⁷¹⁹ The “ل” in “لننسالن” is a *juratory* “ل” = “القسام” amounting to = “التأكيد,” i.e. *affirmation*, expressed here by “assuredly!”

¹⁷²⁰ That is *message* or *messenger*! The “ل” in “لننسالن” is a *juratory* “ل” = “القسام” amounting to = “التأكيد,” i.e. *affirmation*, expressed here by “assuredly!” See *إعراب القرآن، لمحمود صافي* and *القرطبي*!

¹⁷²¹ The “ل” in “لننقصن” is a *juratory* “ل” = “القسام” amounting to = “التأكيد,” i.e. *affirmation*, expressed here by “assuredly!”

9. And whoever lightened ^w his weights ^w then those who ^r they ^z lost their selves ^w for what they ^z were by Our <i>Aya'te</i> ^w (<i>messages</i> ^w) wronging ¹⁷²² they ^z .	وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾
10. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We empowered/established ¹⁷²³ you ^b in the Earth ^w and We made for you ^b in it ^w livelihoods, little indeed ¹⁷²⁴ you ^z thank.	وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا قَلِيلًا مَا تَشْكُرُونَ ﴿١٠﴾
11. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We created you ^b ; afterwards We portrayed/fashioned you ^b ; afterwards We said for the angels: let-kowtow you ^z for Adam; so they ^z kowtowed except Iblis (<i>Satan</i>) [<i>he</i>] [<i>was</i>] not of the <i>sa'jedeena</i> (<i>they who kowtowed/ they who were kowtowing</i>).	وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾
12. Said [<i>He</i>]: what prevented you ^g not to kowtow [<i>you</i> ^s] <i>edh</i> (<i>since/when</i>) I commanded you ^g ; said [<i>he</i>]: I am <i>kbayron</i> (<i>choicer/ superior/ worthier</i>) than him; You ^g created me of a fire ^w and You ^g created him of a mud.	قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾
13. Said [<i>He</i>]: so <i>ebbett</i> ¹⁷²⁵ (<i>let-[you^s] dwell/ dwell-basely/ migrate/immigrate</i>) from it ^w , so not [<i>it</i> ^s] be for you ^g to <i>tataka-bbara</i> ¹⁷²⁶ (<i>[you^s] practice pridefullness</i>) in it ^w ; so let-egress [<i>you</i> ^s], verily you ^g (<i>are</i>) of the cringers.	قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾
14. Said [<i>he</i>]: let- <i>[You^s]</i> reprieve me until day (<i>to be</i>) resurrected they ^z	قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾
15. Said [<i>He</i>]: verily you ^g (<i>are</i>) of the <i>mundhareena</i> ¹⁷²⁷ (<i>they who are reprieved</i>).	قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾
16. Said [<i>he</i>]: so by indeed, ¹⁷²⁸ <i>aghawamey</i> ¹⁷²⁹ (<i>[You^s] had me indulgently stray and so be disappointed</i>) surely I (<i>shall</i>) assuredly ¹⁷³⁰ sit for them (<i>at</i>) Your ^t <i>Sseratta</i> (<i>road/way</i>) the straight.	قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾
17. Afterwards surely assuredly <i>aa'tee</i> (<i>[I] approach/ come to</i>) them from between their hands ^w and from their rears and <i>a'n</i> (<i>side-of</i>) their rights and <i>a'n</i> their lefts and not [<i>You^s]</i> find most (<i>of</i>) them thankers.	ثُمَّ لَا تَجِدُ فِيهِمْ مِنْ بَيْنَ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾
18. Said [<i>He</i>]: let-egress [<i>you</i> ^s] from it ^w <i>mathmooman</i> ¹⁷³¹ (<i>he who is despised</i>) <i>madhooran</i> ¹⁷³² (<i>he who is driven-away from Allah's mercy/ he who is reprobated</i>); surely whoever [<i>he</i>] followed you ^g of them verily I (<i>shall</i>)	قَالَ أَخْرَجْ مِنْهَا مَذْمُومًا مَّدْحُورًا لِّمَنِ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾

¹⁷²² See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger!”

¹⁷²³ The word “مَكَّنَ” in “مَكَّنَّاكُمْ” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” could also imply or connote the same as “مَكَّنَ” *per se*!

¹⁷²⁴ See the *Lexicon* attached to this Translation regarding, “ما المصدرية” = the infinitive *ma*!

¹⁷²⁵ The word “هَبَطُوا” rooted in “هَبَطَ,” meaning: *alight/ descended/ condescended*! Also, “هَبَطَ” = *dwelled/ dwelled in evil*. See the *Lexicon*! Really it means “نزح” or *emigrated/immigrated*. Example: in *Ayah* (S2:61) “هَبَطُوا مِصْرًا” = *ebbetto Misra*!

¹⁷²⁶ The word “tatakabbar”=“تَتَكَبَّرُ” does not have an exact English equivalent *per se*! It is a present/future tense addressing an addressee: *practice pridefullness*. Hence, we transliterate and parenthetically explain!

¹⁷²⁷ The word “mundhareen”=“المنظرين,” is an objective masculine plural noun, meaning *those who are reprieved*!

¹⁷²⁸ See the *Lexicon* attached to this Translation regarding “ما المصدرية” = the infinitive *ma*!

¹⁷²⁹ The word “أغوى” in “أَغْوَيْتَنِي”=“إِنهَمْكَ فِي الضَّلَالِ وَخَابَ,” so *be: indulgently strayed and was disappointed*. See the *Lexicon*!

¹⁷³⁰ The “ل” in “لَأَقْعُدَنَّ” and “لَأَمْلَأَنَّ” in the following two *Ayat*: 17 & 18 all are juratory “ل”=“القسام” amounting to “التأكيد,” i.e. *affirmation, expressed in all case by “assuredly”*

¹⁷³¹ The word “mathmooman”=“مَذْمُومًا” is a masculine, singular, objective noun, no English equivalent for it!

¹⁷³² The word “madhooran”=“مَدْحُورًا” is a masculine, singular, objective noun, no English equivalent for it!

assuredly fill Hell^w of you^z wholes.

19. And O, Adam: let-reside [you^s], you^s and your^t spouse(wife), the Paradise^w so both eat from whence both willed and not both near this-she, the tree^w; then (shall) both be of the dha'lemeena¹⁷³³ (injustice-doers)

وَيَتَقَادِمُ أَسْكَنْ أَنْتَ وَزَوْجَكَ
الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا
تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ ﴿١٩﴾

20. Then whispered for them both the Satan, to [he] discloses/ flashes for them both what (had been) hidden a'n(regarding) them both of saw'aa'tehema^w (their private-parts)^w; and said [he]: not forbad you both Lord (of) [you both] a'nthis-she¹⁷³⁴, the tree^w, except that be both two angels or be both of the immortals.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ
لَهُمَا مَا وَرَىٰ عَنْهُمَا مِنْ سَوْءِ تَهُمَا
وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ
الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ
تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

21. And mutually qasama([he] oathed) them both: verily I am for you both surely of the(sincere)-advisors¹⁷³⁵.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ
النَّاصِحِينَ ﴿٢١﴾

22. So [he] indicated (to) them both by inveiglement; so lamma (when/whence) both tasted the tree^w appeared^w for them both saw'aa'te'hema^w (their private-parts)^w and both commenced [both] vamping-up on them both by the Paradise's^w leaves; and called them both Lord (of) them both: have not [I] forbad you both a'n (off/- regarding) telkoma¹⁷³⁶ (both of you that-afar-she/that)^w the tree^w; and said [I] [not]¹⁷³⁷ for you both: verily the Satan (is) for you both a foe¹⁷³⁸ manifest.

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا
الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَتُهُمَا
وَطَفِقَا مَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا
عَنِ تِلْكَ الشَّجَرَةِ وَأَقُلْ لَكُمَا
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٢﴾

23. Said both: (O), our Lord, we wronged¹⁷³⁹ (to) ourselves^w and en (if) not forgave for us [You^s] and [not] tarhamna ([You^s] mercy-gave us) surely assuredly¹⁷⁴⁰ webe of the losers.

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ
تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٢٣﴾

24. Said [He]: ebbetto (let you^z: dwell/ dwell in evil/ dwell-base/ly/ emigrate/ immigrate/), some (of) you^b for some a foe¹⁷⁴¹

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ

¹⁷³³ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁷³⁴ In Arabic “tree” is a feminine. That is why the reference to it is by the feminized pronoun: “[this-she]”!

¹⁷³⁵ The word “ناصحين” = “naseheen” is plural, masculine, subjective noun! But first the word “تصح” in “ناصحين” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “تصح” = “أخلص” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him! However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do! Hence, the qualifying word “sincerely” is necessary to manifest the distinction! Also “ناصحين” may mean: sincere care-renderers, well-wishers!!

¹⁷³⁶ The text says: “telkoma” = “تلكما” = the “ت” (1) for the feminine addressee, in this case about the tree (which is feminine in Arabic Grammar, (2) then the “ل” for the “afar,” and (3) “كما” is the dual addressee’s pronoun! For lack of a better word to express this precise demonstrative pronoun and very elegant sounding “تلكما” in English, so I transliterate and parametrically approximate! So I say: “that-afar-she,” but the speech is addressed to the twain (he and she), hence in Arabic Grammar, “تلكما” is the proper article of reference, “أنهكما عن تلكما” which is rhyming to the ears and rather lofty and elegant in expression; or (2) according to some Qur’anic commentators, to emphasize to the addressees the forbidding to both.

¹⁷³⁷ The Arabic text says: “أقل” and not “أقول,” grammatically surely indicative of the application of the article “الـ” to “أقول” making it “أقل”! Hence, the use of “not,” although it is not explicitly in the text, as grammatically it should not appear, clearly it is there!

¹⁷³⁸ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان!

¹⁷³⁹ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger!”

¹⁷⁴⁰ The “ل” in “لنكونن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed here by “assuredly!”

¹⁷⁴¹ See footnote 1652 above regarding foe.

and for you^b in the Earth^w a *mustagarron* (permanent-abode/ultimate realization) and a *mata'on*¹⁷⁴² (resource for a transitory worldly delights) to a while.

عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ
وَمَتَّعَ إِلَىٰ حِينٍ ﴿٧٤﴾

25. Said [He]: in it^w you^z live and in it^w you^z die and from it^w *tokbrajona* (you^z be emerged/produced).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ ﴿٧٥﴾

26. O, Adam's sons: *qad* (already and affirmatively) We descended on you^b *lebasan*¹⁷⁴³ (wear/inner clothing) veiling [it^x] yourⁿ *saw'ata*¹⁷⁴⁴ (private parts)^w and *reshan*¹⁷⁴⁵ (adornment-attire); and the *taqwa*'s (reverential guarding against Allah's displeasure)'s *lebaso*¹⁷⁴⁶ (=armory-attire to prevent potential war), *tha'leka* (that-afar-it/that) (is) *kbayron* (choicer/superior/worthier); *tha'leka* (is) of Allah's *Aya'te*^w (miracles/signs/proofs) *la'allā* (craving currently unavailable deed that/perhaps) they *yadhdhahkarona* (repetitively-reminisce).

يَبْنِيٰٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكَ
لِبَاسًا يُورِي سَوَءَ تَكْمُ وَرِيشًا
وَلِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ
ذَٰلِكَ مِنْ ءَايَتِ اللَّهِ لَعَلَّهُمْ
يَذْكُرُونَ ﴿٧٦﴾

27. O, Adam's sons: let-not assuredly essay you^b¹⁷⁴⁷ the Satan, just as [he] exited yourⁿ [both fathers]¹⁷⁴⁸ from the Paradise,^w [he] wrests a'n (off) them both their both *lebaso*¹⁷⁴⁹ (wear/inner-clothing) to [he] shows them both *saw'aa'tehma*^w (their private-parts)^w; verily he sees you^b, he and his *qa'beelo* (group/similar) from whence you^z see them not; verily We made the Satans *aw'leyaa*¹⁷⁵⁰ (guardians/allies) for whom^r not believe they^z.

يَبْنِيٰٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ
كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ
عَنَّهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَءَ تَكْمَا
إِنَّهُ يَرِيكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا
تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيْطَانِ أَوْلِيَاءَ
لِّلَّذِينَ لَا يُؤْمِنُونَ ﴿٧٧﴾

28. And if they^z did a profanity^w¹⁷⁵¹ said they^z: we found on it^w our fathers, and Allah commanded us by it^w; let-say [you^s]: verily Allah commands not by the profaneness^w¹⁷⁵²; do you^z say on Allah what not you^z know.

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا
عَلَيْهَا ءَابَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ
إِنِّي أَمَرٌ بِالْفَحْشَاءِ
أَتَقُولُونَ عَلَى اللَّهِ مَا لَا
تَعْلَمُونَ ﴿٧٨﴾

29. Let-say [you^s]: commanded my Lord by the *qesstte*¹⁷⁵³ (rendering absolute-justice post removal of injustice), and *aqemo*¹⁷⁵⁴ (let-you^z up/sustain) yourⁿ faces at every

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

¹⁷⁴² The word “متاع”=“mata'a” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

¹⁷⁴³ See the Lexicon attached to this Translation for the myriads of meanings for the word “lebasan”!

¹⁷⁴⁴ The word “sawab” has more than one meaning, but here it means “private parts”!

¹⁷⁴⁵ There is the inner clothing= “اللباس,” and on top of it the garment= “الثياب,” and on top of the garment is the adornment clothing= “الرَّيش” So, adornment attire= “الرَّيش” like cloak or a head turbine, etc!

¹⁷⁴⁶ The words “lebaso-ettaqwa” = armory-attire to prevent potential war!

¹⁷⁴⁷ The word “يَفْتِنَنَّكُمْ” means: assuredly tempt you, or assuredly seduce you, etc.

¹⁷⁴⁸ The Arabic word “أَبَوَيْكُمْ” or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal)! See اللسان! However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة,” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal)! The context defines exactly what is meant!

¹⁷⁴⁹ See the Lexicon attached to this Translation for the various meanings of this very important word, which literally means “wear/inner clothing” but figuratively much more, including the “garments”!

¹⁷⁵⁰ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend!

¹⁷⁵¹ The word “فَاحِشَةً” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions!

¹⁷⁵² Arabic word used is “الْفَحْشَاءُ” = the noun of “فَاحِشَةً,” see التاج!

¹⁷⁵³ See the Lexicon to this Translation for a fuller discussion of this great word “qestt.”

¹⁷⁵⁴ That is you^z up/sustain/maintain all the rituals necessary!

mosque and let-invoke Him you^z faithfully; for Him (is) the religion, as what [He] began you^b, you^z (shall) return.

كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٦٦﴾

30. A teamaright-guided [He] and a team righted on them the misguidance^w; verily they *ittakhabtho*¹⁷⁵⁵ (they^z took and made) the Satans *aw'leyaa*¹⁷⁵⁶ (guardians/allies) of without/lesser-than Allah, and they^z reckon that they (are) *muhtadoona*¹⁷⁵⁷ (they who found and accepted the aright-guidance).

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٦٧﴾

31. O, Adam's sons: let-take you^z yourⁿ adornment^w/trim^w at every mosque.¹⁷⁵⁸ And let-eat you^z and let-drink you^z and let-not squander you^z; verily He likes not the prodigals/squanderers.

يَبْنَیٰٓ ءَادَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٦٨﴾

32. Let-say [you^s]: who^a [he] forbad Allah's adornment^w which^u *akbraja* ([He] produced/ emerged) for His *eba'de* (worshippers/ submitters/ slaves) and the goodies^w¹⁷⁵⁹ of the *rez'qe*^x (provision/ victuals for sustenance)^x; let-say [you^s]: it^w (is) for whom^r they^z believed in the life^w (of) the world^w purely The *Qeyamatey's*^w (Judgment's) Day^x; like *tha'leka* (that-afar-it/ that) [We] expound the *Aya'te*^w (message(s) for a knowing people.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَٰلِكَ نَفْصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٦٩﴾

33. Let-say [you^s]: verily only forbad my Lord the profanities,^w¹⁷⁶⁰ what appeared/ manifested of it^w and what hid, and the sin and the *baghya* (envy/ selfish: excessiveness/ transgression) by other than the right, and that you^z partner (deities) by Him what [He] not descended by it^x an authority^x, and that you^z say on Allah what not you^z know.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٧٠﴾

34. And for every an *Ummaten*^w (people/ community)^w (is) *ajalon*¹⁷⁶¹ (term-limit^x); so *edha* (if/ then) came^x their *ajalo* (term-limit^x) neither *yasta'akhero*¹⁷⁶² (slacken tarrying) they^z an hour nor *yasta'qdemo* (affirmably advance) they^z.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٧١﴾

35. O, Adam's sons: if¹⁷⁶³ assuredly *ya'ateyakom*^x (appear/- come to you^b)^x messengers of you^b¹⁷⁶⁴ narrating they^z on you^z My *Aya'te*^w (messages) then whoever *ettaqa* (he had reverentially guarded not to displease Allah), and [he]

يَبْنَیٰٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَنْ أَتَقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ

¹⁷⁵⁵ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِإِتَّخَاذَ”, as stated in لسان العرب; therefore “إِتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹⁷⁵⁶ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend!

¹⁷⁵⁷ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen!”

¹⁷⁵⁸ Although textually “mosque” however, and Allah knows best, it's for every Prayer/presence in the mosque!

¹⁷⁵⁹ The word “طَيِّبَاتٍ” = “goodies” = “goodies,^w” = a feminine gender means any thing delectable and legitimate!

¹⁷⁶⁰ The word “فَاحِشَةٍ” = “profanity” (plural “فَوَاحِشٌ” as infinitive noun or plural “الفَوَاحِشُ” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some times the word “فَاحِشَةٍ” or “الفَاحِشَةُ” is euphemistically used to mean adultery or fornication or homosexuality!

¹⁷⁶¹ The word “الْأَجَلُ” means term-limit, see اللسان!

¹⁷⁶² See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

¹⁷⁶³ The particle “إِمَّا” could mean the speaker is making a conditional construct, or informing or giving a choice! See اللسان!

¹⁷⁶⁴ That is from among you!

reformed, so no fear (*is*) on them nor they sadden.

36. And who^r they^z denied by Our *Aya'te*^w (messages) and *istakbaro*¹⁷⁶⁵ (they^z affirmed theirⁿ prideful haughtiness) a'n (regarding) it^w, those(are) the Hell's^w companions, they (are) in it^w immortals.

37. So who^a (*is*) wronger¹⁷⁶⁶ than whom^p *iftra* ([he]crafted a lie for fraudulent end) on Allah a lie or [he]denied by His *Aya'te*^w (messages), those attains them their lot of the book until if came^w (to) them Our messengers *yatawaffana* (they fully before death receive) them, said they^z: where (are) what you^z were invoking of lesser than Allah; said they^z: strayed they^z a'n (off) us and witnessed-/testified they^z on their-selves^w that they were disbelievers.

38. Said [He]: let-enter you^z in *Umamen*^w (people/communities)^w *qad* (already and affirmatively) ceded^w of before you^z of the Jinn and the humankind in The Fire^w; every-when entered^w an *Ummaton*^w (people/community)^w (it^w) cursed^w its^w sister until if *eddarako*¹⁷⁶⁷ (the last entrants overtook the first entrants and all are altogether) in it^w together, said^w their last^w to their first^w: (O), our Lord these misled us; so let-give them [You^s] torment double of The Fire^w; said [He]: for each (*is*) a double [and,] but you^b know not.

39. And said^w their first^w to their last^w: so not was for you^b on us of munificence, so let-taste you^z the torment by what you^c were earning.

40. Verily who^r they^z denied by Our *Aya'te*^w (messages) and *istakbaro*¹⁷⁶⁸ (they^z affirmed theirⁿ prideful haughtiness) a'n (regarding) it^w, not *tofattaho* (to be iteratively opened) for them the Heaven's^w gates and they^z enter not the Paradise^w until transpierces the *jamal* (camel/thick rope for anchoring the ship) through the needle's-eye; and like *tha'leka* (that-afar-it/that) [We] requite the criminals.

41. For them of Hell^w a *meba'don* (bed/cradle/fixed expanse) and above them overlays;¹⁷⁶⁹ and like *tha'leka* (that-afar-it/that) [We] requite the *dha'lemeena*¹⁷⁷⁰ (injustice-doers).

42. And who^r they^z believed and they^z worked the righteous-works,^w not charge [We] a self^w except its^w capacity; those (are) the Paradise's^w companions they

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

وَالَّذِينَ كَذَبُواْ بِآيَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٧﴾

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوهُمْ قَالُواْ أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُواْ ضَلُّواْ عَنَّا وَشَهِدُواْ عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُواْ كَافِرِينَ ﴿٣٨﴾

قَالَ ادْخُلُواْ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُواْ فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَاهُمْ لِأُولِنَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَعَذَابُ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَا تَعْلَمُونَ ﴿٣٩﴾

وَقَالَتْ أُولِنَاهُمْ لِأُخْرَيْنَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٤٠﴾

إِنَّ الَّذِينَ كَذَبُواْ بِآيَاتِنَا وَاسْتَكْبَرُواْ عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ

¹⁷⁶⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

¹⁷⁶⁶ See the *Lexicon* attached to this *Translation* for “ظالم” = “فاعل الظلم” = “injustice-doer” and “اَظلم” = “wronger!”

¹⁷⁶⁷ The word “eddarako” = “اداركو” depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are *equally present* in it!

¹⁷⁶⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

¹⁷⁶⁹ That is of various plights!

¹⁷⁷⁰ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

(are) in it^w immortals.

43. And wrested We what (is) in their hearts of a rancor, run^w from under them the rivers,^x and said they:^z the praise (is) for Allah Who aright-guided us for this and not were we to *nahtadeya* (*find and accept the aright-guidance we*) *lawla* (*had it not been for*) [that] Allah aright-guided us; *laqad* (*verily, already and affirmatively*) came^w our Lord's messengers^x by the right; and they^z (*had been*) called: that *telkum*¹⁷⁷¹ (*to you all that/that*) (is) the Paradise^w you^b (*had been caused to*) inherit it^w by what you^z were working.

44. And called The Paradise's^w companions The Fire's^w companions: that *qad* (*already and affirmatively*) we found what promised us our Lord right; so have you^z found what promised yourⁿ Lord right; said they^z: yes. Then called a caller among them that Allah's curse (is) on the *dba'lemeena*¹⁷⁷² (*injustice-doers*).

45. Who^r they^z repel *a'n* (*off*) Allah's path, and they^z *yabgho* (*earnestly-quest*) it^w crookedly while they by the Here-after (are) disbelievers/deniers.

46. And between them both (is) a veil and on the heights (are) men, they know^z each by their signa, and they^z called The Paradise's^w companions: that peace (be) on you,^z they^z entered it^w not,¹⁷⁷³ while they covet¹⁷⁷⁴.

47. And if (*had been*) parried^w their *abssa'ro* (*insights/-discernments*) towards The Fire's^w companions, said they:^z (O), our Lord; let-not make us [You^s] with the people the *dba'lemeena*¹⁷⁷⁵ (*injustice-doers*).

48. And called, the heights' companions, men know them they^z by their marks, said they^z: not enriched *a'n* (*off*) you^b yourⁿ gathering and not what you^b were *testak-berona*¹⁷⁷⁶ (*you^z affirm pridefulhaughtiness*).

49. Are these, whom^r *aqsamtom* (*oathed you* ^e) not reach them Allah by a mercy^w; (*then Allah tells these*) let-enter you^z the Paradise^w neither fear (is) on you^b, and nor you^f sadden.

50. And called The Fire's^w companions The Paradise's^w companions: that let-shed you^z on us of the water or

أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٤١﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ فَخَرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلَكُمُ الْجَنَّةَ أَوْ رُثِمُوا

بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤٢﴾

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذِنَ مَوْذِنٌ بَيْنَهُمْ أَنْ

لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٤٣﴾

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿١٤٤﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَانِهِمْ وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿١٤٥﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٤٦﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَانِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿١٤٧﴾

أَهْتَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿١٤٨﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ

¹⁷⁷¹ See footnote 1649 regarding “تلكما,” only here the *addressees* are in the *plural*!

¹⁷⁷² The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!”

¹⁷⁷³ According to some Qur'an commentators, *not yet!*

¹⁷⁷⁴ That is they longingly wish and immoderate desire to enter the Paradise!

¹⁷⁷⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁷⁷⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

of what provided you^b Allah; said they:^z verily Allah forbade them both on the disbelievers.

أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ
اللَّهَ حَرَمَهُمَا عَلَى الْكَافِرِينَ ﴿٥١﴾

51. Who^r *ittakbatho*¹⁷⁷⁷ (they took and made) their religion jestingly and playfully and deceived^w them the life^w (of) the world^w; so today [We] forget¹⁷⁷⁸ (cease paying attention to) them, just as they^z forgot¹⁷⁷⁹ *lega'a* (meeting) their day, this and what they^z were by Our *Aya'te*^w (messages) rejecting they^z.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا
وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا
لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا
بِعَايَتِنَا تَحْدُورِينَ ﴿٥٢﴾

52. And *laqad* (verily, already and affirmatively) We came (to) them by a book^x We expounded it^x on a knowledge, an aright-guidance and a mercy^w for a people, believing they^z.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ
عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٣﴾

53. Do await they^z except its^x *ta'aweela*^x (ultimate: construing/explanation); day *ya'atee*^x (ultimately realizes)^x comes its^x *ta'aweelo*^x say who^r they^z forgot¹⁷⁸⁰ (ceased paying attention to) it^x of before: *qad* (already and affirmatively) come^w our Lord's messengers^x by the right; so are (there) for us of intercessors so they^z intercede for us; or *nuraddo* ([we] be-forthwith-retained) then [we] work other than which^x we were working; *qad* (already and affirmatively) they^z lost their selves^w and strayed *a'n* (off) them what they^z were *yafstarona* (they^z craft a lie for fraudulent end).

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ
مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا
بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ
فَيُشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ
الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا
أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٥٤﴾

54. Verily yourⁿ Lord (is) Allah, Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*¹⁷⁸¹ (He set Himself) over The *Arsb*¹⁷⁸² (Throne of Kingship). [He] overlies the night^x the day^x¹⁷⁸³, questing it^x expeditiously¹⁷⁸⁴; and the sun^w and the moon^x and the

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى

¹⁷⁷⁷ The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَلَ” for “الَاتَّخَذَ,” as stated in لسان العرب; therefore “إِتَّخَذَ” is *always* taking and presuming some thing about what was taken! Thus, it is *not* just the mere *taking*!

¹⁷⁷⁸ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies, as in this Ayah, where Allah says “We forget them,” or where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

¹⁷⁷⁹ Ibid, for *forgot*!

¹⁷⁸⁰ See footnote 1684 above regarding “نَسِيَ”!

¹⁷⁸¹ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing* to *compare* Allah with to know the “*how*” of His action!

¹⁷⁸² The word “العَرْشِ” in the Arabic language means: “المُضْطَجِعُ أَوِ السَّرِيرُ الَّذِي يُجْلَسُ عَلَيْهِ الْمَلِكُ” See اللسان! In *Ayah 23 of an-Namik*: “...and for her a great *Arsb*!” (S27; 23), clearly means the “*Arsb*” is the “*Throne of Power and Dominion*!” And according to الحديث المتفق عليه = The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: “so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (Moses) he taking with a Pillar of the Pillars of The *Arsb*! So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Ttoor* (Mount) swooning!” See الطبعة السبعة، شرح ابن أبي العز الحنفي “العقيدة الطحاوية سنة 1403 هـ - 1983 م، دمشق بيروت طبعة المكتب الإسلامي!”

¹⁷⁸³ That *Allah covers the night by the day and the day by the night*, as the *night is not ahead of day* (S 36:40)!

¹⁷⁸⁴ The word “حَثِيثًا” = “مفعول مطلق، نياية عن المصدر”، that is *objective compliment* in place of *infinite noun*! Also “حَثِيثًا” = “يجوز أن يكون حالا، من فاعل يطلب” or could be *adverbial* construct! See إعراب القرآن، لمحمود صافي! Also the word: “عَجَلًا باتصال” = “حَثِيثًا”، that is *expeditiously*! See اللسان and التاج!

stars^x *musakharaten*^{w1785} (they that are driven, subjectable beings)^w by His command; indeed, for Him (are) the creation and the command; *tabaraka*¹⁷⁸⁶ (Allah is exclusively, firmly, iteratively and immensely elevated) Allah, the worlds' Lord.

الْيَلَّ النَّهَارَ يَطْلُبُهُ حَيْثُ
وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٥﴾

55. Let-invoke you^{z1787} yourⁿ Lord supplicantly and covertly; verily He loves not the transgressors.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ
لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٦﴾

56. And let-not corrupt you^z in the Earth^w after its^w reformation and let-invoke you^z Him fearfully and cravingly; verily Allah's mercy^w (is) near^{x1788} of the benefactors.

وَلَا تَفْسُدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا
إِن رَّحِمْتَ اللَّهُ قَرِيبٌ مِّنَ
الْمُحْسِنِينَ ﴿٥٧﴾

57. And He Who sends the winds *bushran* (a pleasant tiding) [between] His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w],¹⁷⁸⁹ until if *agallat*^w (it^w raised and carried)^w *sahaban*¹⁷⁹⁰ (gliding-clouds) heavies We drove it^x to a *mayye'te* (dying/ dead) *baladen*^x (region, country, settlement),^x then We descended by it^x the water^x then *akbraja* (emerged/produced) We by it^x of all the *thamara'te*^w (trees/plants/crops/fruits)^w; like *tha'leka* (that-afar-it/that) *nukbrejo* ([We] resurrect) the deceased, *la'alla* (craving currently unavailable deed that/perhaps) you^b reminisce.

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا
أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ
مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا
بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ
الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٨﴾

58. And the *balado*^x (region, country, settlement)^x the good^x produces its^x sprouts by its^x Lord's leave and (that) which^x *khabothe*¹⁷⁹¹ (became bad, evil) produces not, except niggardly; like *tha'leka* (that-afar-it/that) [We] variegate the *Aya'te*^w (miracles, signs, proofs) for people (who) thank they^z.

وَالْبَلَدِ الطَّيِّبِ يَخْرِجُ نَبَاتَهُ بِإِذْنِ
رَبِّهِ وَالَّذِي خَبَثَ لَا يُخْرِجُ إِلَّا
نَجَسًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ
لِقَوْمٍ يَشْكُرُونَ ﴿٥٩﴾

59. *Laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people then said [be]: O, my people let-worship you^z Allah, not for you^z of an *elaben* (a deity) other than Him; verily I, [I] fear/know¹⁷⁹² on you^b a torment (of) a great day.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ
فَقَالَ يَفْقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
مِّنْ إِلَهِ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ ﴿٦٠﴾

60. Said the chiefs (of) his people: verily we surely see you^g in a misguidance^x manifest^x.

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ

¹⁷⁸⁵ The word “*musakharaten*” is plural, objective noun, meaning: they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!

¹⁷⁸⁶ See the Lexicon attached to this Translation for this important word “تَبَارَكَ” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated)!

¹⁷⁸⁷ For the pronoun “you^z” see the table for superscripted words attached to this Translation!

¹⁷⁸⁸ What is interesting here is “الرَّحْمَةُ” = “the mercy” in Arabic is a feminine gender, so its reference in this great *Ayah* was expected to be “قَرِيبَةً” = “she-near!” However, its reference is in the masculine! Qur’an commentators have various explanations, among them one that says: because what is meant by “الرَّحْمَةُ” = “the mercy” in this context is “forgiveness” or “pardon” or “rain,” = “العفو” “الغفران” “المطر” respectively, all of which are masculine and therefore the reference to them or to any one of them should be masculine! Hence the “near^x” is correct and proper reference!

¹⁷⁸⁹ This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of! Additionally, some maintain that the “hands” are symbols of divine Might or Power!

¹⁷⁹⁰ The word “سَحَابٌ” versus “غَيْمٌ” is that the “سَحَابٌ هُوَ يَنْسَحِبُ” i.e. glides itself or the wind pulls or pushes it and make it move! And it’s plural of a “إِسْحَابَةٌ” Whereas the “غَيْمٌ” appears stationary! انظر اللسان!

¹⁷⁹¹ The word “*khabothe*” = “خَبَثٌ” is a past tense, i.e. that which became bad, it has no English equivalent per se!

¹⁷⁹² Linguistically the word “خَفْتُ” carries dual meanings: (1) feared and (2) knew! Both meanings could apply!

61. Said [he]: O, my people not by me a misguidance ^w ; [and,] but surely I am a messenger from the worlds' Lord.	<p>فِي ضَلَالٍ مُّبِينٍ ﴿٦١﴾</p> <p>قَالَ يَنْقُومُ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٢﴾</p>
62. [I] communicate (to) you ^b my Lord's messages ^w and [I] (sincerely)-counsel ¹⁷⁹³ for you ^b and [I] know from Allah what not you ^z know.	<p>أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِمَّنِ اللَّهُ مَا لَا تَعْلَمُونَ ﴿٦٣﴾</p>
63. Have you ^c wondered that came (to) you ^b a <i>Thekron</i> ^x (revelation/ message/ exhortation) ^x from your ⁿ Lord on/- over a man of you ^b to warn you ^b [he] and to <i>tattaqa</i> (reverentially guard you ^z not to displease Allah) and <i>la'alla</i> (craving currently unavailable deed that/perhaps) you ^b <i>torhamoona</i> ¹⁷⁹⁴ (you ^z be mercy-given).	<p>أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾</p>
64. So they ^z denied him, so We rescued him, and who ^r (were) with him in the <i>folke</i> ^x (<i>Ark</i>) ^x and We drowned whom ^r they ^z denied by Our <i>Aya'te</i> ^w (miracles/ signs-/proofs) verily they were people <i>ameena</i> ¹⁷⁹⁵ (having heart/ mind blindness).	<p>فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٥﴾</p>
65. And to <i>Aaden</i> ¹⁷⁹⁶ their brother <i>Hoodan</i> (<i>Heber</i>), said [he]: O, my people let-worship you ^z Allah, not for you ^b of an <i>elaben</i> (a deity) other than Him; do then not <i>tattaqoona</i> (you ^z reverentially guard not to displease Allah).	<p>﴿٦٥﴾ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٦٦﴾</p>
66. Said the chiefs, who ^r they ^z disbelieved of his people: verily we see you ^g in a preposterousness ^w and verily we assuredly presume (that) you ^g (are) of the liars.	<p>قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ ﴿٦٧﴾</p>
67. Said [he]: O, my people not by me a preposterousness ^w ; [and,] but that I am a messenger of the worlds' Lord.	<p>قَالَ يَنْقُومُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٨﴾</p>
68. [I] communicate (to) you ^z my Lord's messages ^w and I am for you ^b a (sincere)-counselor ¹⁷⁹⁷ trustworthy.	<p>أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٩﴾</p>
69. Have wondered you ^c that came (to) you ^b <i>Thekron</i> ^x (a revelation as reminder/ message) ^x from your ⁿ Lord on/ over a man of you ^b to warn you ^b [he]; and let-remember you ^z <i>edh</i> (since/ when) [He] made you ^b vicegerents ¹⁷⁹⁸ from after people (of) <i>Nooben's</i> (<i>Noah's</i>), and augmented	<p>أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن</p>

¹⁷⁹³ See the *Lexicon* attached to this Translation regarding *sincere-counsel*

¹⁷⁹⁴ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: “perhaps you, you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*! The Arabic says, as if to say: “perhaps you are being mercied,” which cannot be said in correct English, as there is no such word as “mercied!”

¹⁷⁹⁵ The word “عمين” is the plural of “عم” versus “عمي” = blind=he who lost his eye-sight! So “عمين” are those who are having blindness of heart or mind, so they cannot find the right or the right way! See الهادي!

¹⁷⁹⁶ Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name!

¹⁷⁹⁷ See *Lexicon* attached to this Translation!

¹⁷⁹⁸ The word “خلفاء”= plural of “خليفة”; not “خلاف” = plural for “خالف”!

you^z [He] in the creation *ba'sstatan* (physical hugeness-/expansiveness); so let-remember you^z Allah's *alaa* (various boons),¹⁷⁹⁹ *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you^z.

بَعْدَ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْطَةً فَادْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٦﴾

70. Said they:^z have you^g come (to) us to worship [we] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us, *en* (if) you^g were of the *ssadeqeena* (always-truth-enforcers).

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ
وَنَذَرَ مَا كَانُوا يَعْبُدُونَ ءَابَاؤُنَا
فَاتَّبَعْنَا بِمَا كُنَّا إِتَّكِنَ مِنَ
الْصَّادِقِينَ ﴿٦٧﴾

71. Said [he]: *qad* (already and affirmatively) befell on you^b from yourⁿ Lord *rejson*^x (filth/anathema)^x and a wrath; do you^z dispute me in names^x you^c named them, you^f and yourⁿ fathers, not recurrently descended Allah by it^w of an authority^x; so let-wait you^z verily I am with you^b of the *mutathereena*¹⁸⁰⁰ (they who wait).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ
رَجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي
أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ
مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْتَظِرُوا
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٦٨﴾

72. So We delivered him, and whom^r (were) with him by a mercy^w from Us, and We cut off the *da'bero*¹⁸⁰¹ (rear-most/last) (of) whom^r they^z denied by Our *Aya'te*^w (messages/signs/proofs) and they^z were not believers.

فَأَخْرَجْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ
مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا
بِعَايَتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٦٩﴾

73. And to *Thamooda*,¹⁸⁰² their brother *Ssalibhan* (*Methsalah*¹⁸⁰³) said [he]: O, my people let-worship you^z Allah, not for you^z of an *elaben* (a deity) other than Him; *qad* (already and affirmatively) came^w (to) you^b evidence^w from yourⁿ Lord. This^w (is) Allah's she-camel for you^z an *Aya'tan*^w (miracle/sign/proof); so let-leave her you^z eat^w in Allah's land^w and let-not touch her you^z by an ill lest¹⁸⁰⁴ takes you^b a painful torment.

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ
يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ
مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ
ءَايَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ
اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابٌ أَلِيمٌ ﴿٧٠﴾

74. And let-remember you^z *edh* (since/when) [He] made you^z vicegerents from after *Aad's* people and *banwa* ([He] deservedly ensconced) you^b in the land^w *tattakhethe*¹⁸⁰⁵ (you^z take and make) of its^w plains palaces and you^z carve the mountains houses; so let-remember you^z Allah's *alaa* (various boons)¹⁸⁰⁶ and let-not you^z mischief¹⁸⁰⁷ hardest in the land^w (as) corruptors.

وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ
بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ
تَتَخَذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا
فَادْكُرُوا ءَالَآءَ اللَّهِ وَلَا تَعْتُوا
فِي الْأَرْضِ مُفْسِدِينَ ﴿٧١﴾

¹⁷⁹⁹ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”)!

¹⁸⁰⁰ The word “*mutathereen*” = “*منتظرين*” is masculine, plural, subjective noun!

¹⁸⁰¹ The *Qur'anic* phrase: “Then (had been) cut off *da'bero* (rear-most, last of) the people” = “*قطع دابر القوم*” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = *دابر* of such people!

¹⁸⁰² The tribe of *Thamood* is an ancient Arabian tribe destroyed for their impiety, as this and the following *Ayat* show.

¹⁸⁰³ *Salih* (*Methsaleh*) appears in the Bible (Gen 5:27) as the longest-lived of the ancient pre-Flood patriarchs, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion*, by W.H. Gentz.

¹⁸⁰⁴ The “*ف*” in “*فياخذكم*” is “*ف السببية*” see *إعراب القرآن* - محمود صافي; hence “lest”

¹⁸⁰⁵ The word “*اتخذ*” from “*الإنخاذ*” which is “*إفتعال*” for “*الأتخاذ*” as stated in *لسان العرب*; therefore, “*اتخذ*” is always taking and presuming something about what was taken! Thus, it is not just the mere taking!

¹⁸⁰⁶ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”)!

¹⁸⁰⁷ The word “*تعتوا*” means to mischief causing multitudinous or hardest corruption! See *اللسان*!

75. Said the chiefs who ^r <i>istakbaro</i> ¹⁸⁰⁸ (<i>they^z affirmed theirⁿ prideful haughtiness</i>) (of) his people for whom ^r <i>istodh'efo</i> ¹⁸⁰⁹ (<i>were deemed weaklings they^c</i>) for whom ^p [he] believed of them: do you ^z know that <i>Sa'liban</i> (<i>Methsaleh</i>) (<i>is</i>) a <i>mursalan</i> (<i>sent-messenger</i>) from his Lord; said they ^z : verily we (are) by what he (<i>had been</i>) sent by[<i>it^x</i>] believers.	قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَاحِبَكُمْ رَسُولٌ مِّنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾
76. Said who ^r <i>istakbaro</i> ¹⁸¹⁰ (<i>they^z affirmed theirⁿ prideful haughtiness</i>): verily we (are) by which ^x you ^c believed in [it ^x] (are) disbelievers.	قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾
77. Then hamstrung they ^z the she-camel and they ^z recalcitrated a'n (regarding) their Lord's command and said they: ^z O, <i>Salibo</i> (<i>Methsalah</i>) <i>eetee</i> (<i>let-[you^s] produce/-bring to pass for</i>) us by what [you ^s] promise us, <i>en(if)</i> [you ^s] were of the <i>mursaleena</i> (<i>sent-messengers</i>).	فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصَلِّحْ أَثْنَانَا بِمَا نَعِدُنَا إِن كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾
78. So took ^w them the <i>rajfato</i> (<i>Shudder-she^y / Tremor-she^y</i>) so they ^z became in their home ^w kneelers.	فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنُودًا ﴿٧٨﴾
79. Then [he] diverted a'n (off) them and said [he]: <i>laqad</i> (<i>verily, already and affirmatively</i>) I communicated (to) you ^c my Lord's message ^w and I (<i>sincerely</i>)-counseled ¹⁸¹¹ for you ^b ; [and,] but you ^b love not the (<i>sincere</i>)-counselors. ¹⁸¹²	فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولًا مِّنْ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تَحِبُّونَ النَّصِاحِينَ ﴿٧٩﴾
80. And <i>Loottan</i> (<i>Lott</i>) <i>edh</i> (<i>when</i>) [he] said for his people: do <i>ta'ttona</i> (<i>you^z commit/perpetrate</i>) the profanity ^{w1813} not preceded you ^b by it ^w of an <i>ahadon</i> ¹⁸¹⁴ (<i>a lone/any-one</i>) of the worlds.	وَلَوْ طَأَّ إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾
81. Verily you ^b surely <i>ta'ttona</i> ¹⁸¹⁵ (<i>you^z come onto/have sexual intercourse with</i>) the men a (<i>voluptuous</i>) desire ^w of without-/lesser than the women; rather you ^z (are) people prodigals/exceeders ¹⁸¹⁶ .	إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾
82. And not was his people's answer except that said they: ^z let-egress them you ^z from your ⁿ village ^w ; verily they (are) people <i>yatattahro</i> (<i>ever-purging</i>) they ^z .	وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾
83. Then We delivered him and his family except his woman/wife, was ^w of the <i>gha'bereena</i> (<i>residuum/-remnants</i>) ¹⁸¹⁷ .	فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾
84. And We ill-rained ¹⁸¹⁸ on them a rain; so let-look [you ^s] how [was] the criminals' consequence ^w .	وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظِرْ كَيْفَ كَانَتْ عِقَابَةُ الْمُجْرِمِينَ ﴿٨٤﴾

¹⁸⁰⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

¹⁸⁰⁹ Ibid!

¹⁸¹⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

¹⁸¹¹ See *Lexicon* attached to this *Translation*!

¹⁸¹² Ibid!

¹⁸¹³ See the *Lexicon* attached to this *Translation* for “فاحشة” = “profanity!”

¹⁸¹⁴ See the *Lexicon* attached to this *Translation* regarding “أحد”

¹⁸¹⁵ That is to have a sexual relation, i.e. intercourse!!

¹⁸¹⁶ Such people are described as “exceeders,” in the course of the *abominable homosexuality*, because apparently their total *outlook* is overwhelmingly given to extravagance and waste!

¹⁸¹⁷ The *wife* of *Lott* was among the “*residuum/remnants*,” i.e. lagged behind, *not rescued* with *Lott* and family!

¹⁸¹⁸ In Arabic there is a *distinction* between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = الخير and “أمطر” = الشر. In this case “أمطر” is used! So for *lack* of “أمطر” in English, I chose ill-rained!

85. And to *Madyan (polity)* their brother *Shuaiba*¹⁸¹⁹ said [be]: O, my people let-worship you^z Allah, not for you^b of an *elaben (a deity)* other than Him, *qad (already and affirmatively)* came^w (to) you^b an evidence^w from yourⁿ Lord; so let-fulfill¹⁸²⁰ you^z the measure and [the] balance, and let-not under-value¹⁸²¹ you^z the mankind's their things and let-not corrupt you^z in the Earth^w after its^w reform; *thalekum (be-afar-collective-you/ that) (is) khayron (choicer/ superior/ worthier)* for you^b en (if) you^c were believers.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ
إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ
رَبِّكُمْ فَأَوْفُوا الْكَيْلَ
وَالْمِيزَانَ وَلَا تَبْخُسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَفْسُدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾

86. And let-not you^z sit by every *Sseratten (road/way)* you^z threaten¹⁸²² and you^z repel *a'n (off)* Allah's path whom^p [be] believed by Him/it;¹⁸²³ and *tabgbo (earnestly-quest)* you^z it^w crookedly; and let-remember you^z *edh (when-/since)* you^z were a few then [He] multiplied you^b; and let-look you^z: how [was] the corruptors' consequence.^w

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ
وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ
ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا
وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا
فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ
عَنْقَبَةُ الْمُفْسِدِينَ ﴿٨٦﴾

87. And *en (if)* [was]^x a *ta'efa'tan^w (group/faction/party)*^w of you^b they^z believed by (*that*) which^x I was sent by it^x and a *ta'efa'tan^w* not believed they^z, so *essbero (let-hold on patiently you^z)* until Allah rules between us and He (*is*) *khayro (choicer/ superior/ worthier)* (*of*) the Rulers.

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ ءَامَنُوا
بِالَّذِى أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ
يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ
بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

88. Said the chiefs who^r *istakbaro*¹⁸²⁴ (*they^z affirmed theirⁿ prideful haughtiness*) of his people: verily we (*shall*) assuredly¹⁸²⁵ exit you^g O *Shuaibo* and whom^r they^z believed with you^g from our village^w or indeed assuredly you^z, return¹⁸²⁶ in our sect^w/faith^w; said [be]: do [and] albeit we were dislikers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ
قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعَبُ
وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ
لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ
كَرْهِينَ ﴿٨٨﴾

89. *Qad (already and affirmatively)* *iftarayna (we crafted a lie for fraudulent end)* on Allah a lie, *en (if)* we returned in yourⁿ sect^w/faith^w, after *edh (when/since)* recurrently delivered us Allah from it^w; and not be for us that [we]

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا
فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهُ مِنْهَا
وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ

¹⁸¹⁹ Prophet *Shuaib* is an Arab prophet in *Madyan, in north western Arabia*; most probably having nothing to do with *Jethro*, the father-in-law of *Mosa (Moses)*.

¹⁸²⁰ The word “أوفوا” from “الوفاء” = “التمام” meaning *gathering the last component of any obligation to make it a whole*! So, “أوفوا” means *you endeavor and gather the last part of an obligation and fulfill it!*

¹⁸²¹ The word “بخس” in “تبخسوا” carries *two distinct but supportive or almost synonymous* meanings: (1) under-value, (2) diminish the value!

¹⁸²² The word “توعدون” versus “وعد بالخير” so “توعدون” is *threatening!*

¹⁸²³ In the expression “من آمن به” the “هـ” in the “به” is in reference to what? Is it to “Allah”? Or is it to “Allah's way”? According to *الزمخشري (الكشاف)* the noted Arabic linguist, it clearly refers to “Allah's way!” Many other Qur'an commentators are *not* clear as to which this “هـ” refers to? So Assuming that *الزمخشري* is correct then, the translation should be as stated as “it,” not “He!” However, according to the general principle that the pronoun normally refers to the nearest of the named references! So, in this case “He” seems to be better! To incorporate the two arguments I chose: “He/it!”

¹⁸²⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

¹⁸²⁵ The “ل” in “النخرجك” and in “لنعودن” are *juratory* “ل” = “القسم” amounting to = “التأكيد”, i.e. *affirmation*, in both cases expressed by “*assuredly*”!

¹⁸²⁶ The word “تعودن” is here intensified by faithfully return.

return in it^w except that wills Allah, our Lord. [He] Expanded¹⁸²⁷ our Lord every-thing omnisciently; on Allah we (*had*) trusted; O, our Lord: let-open¹⁸²⁸ [You^s] between us and our people, by the right, and You^s (*are*) *kbayro* (*choicer/superior/worthier*) (*of*) The Openers^{x1829}.

يَشَاءُ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٨١﴾

90. And said the chiefs, who^r disbelieved they^z of his people: indeed *en* (*if*) *ettaba'a* (*closely-followed*) you^b *Shuaiban*, verily you^b (*are*) then surely losers.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٨٢﴾

91. Then took^w them the *rajfato* (*Shudder-she^y / Tremor-she^y*) so they^z became in their home^w kneelers.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٨٣﴾

92. Who^r they^z denied *Shuaiban* as if not flourished they^z in it^w; who^r they^z denied *Shuaiban* were they the losers.

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٨٤﴾

93. Then [*he*] diverted *a'n*(*off*) them and said [*he*]: O, my people *laqad* (*verily, already and affirmatively*) I communicated (*to*) you^z my Lord's messages^w and I (*sincerely*)-counseled¹⁸³⁰ for you^b, so how can [*I*] grieve on a people, disbelievers.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُومِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي ربي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسِي عَلَى قَوْمٍ كَافِرِينَ ﴿٨٥﴾

94. And not We sent in a village^w of a prophet except We took its^w people by the *ba'asa'e*^{w1831} (*penury-tension*)^w and the *dharra'e* (*distress due to adversity*) *la'alla* (*craving currently unavailable deed that/perhaps*) them *yatadhrara'-aona* (*iteratively supplicate they^z*).

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٨٦﴾

95. Afterwards We substituted the *sayyea'te's*^w (*misdeed*)^s^w place (*by*) the *hasanata*^w (*good-deed*)^w until they^z waxed¹⁸³², and said they^z: *qad* (*already and affirmatively*) touched/betided our fathers the adversity^w and felicity^w; so We took them suddenly while they perceive not.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٨٧﴾

96. And had surely the villages'^w folks believed they^z and *ettaqaw* (*they had reverentially guarded not to displease Allah*) surely We (*would have*) opened on them blessings^{w1833} from the Heaven^w and the Earth^w; [*and,*] but they^z denied, so We took them by what they^z were earning.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٨٨﴾

97. Have then ensured the villages'^w folks to come (*to*) them Our *ba'aso* (*intense torment*) *bayatan* (*suddenly by night*) while they (*are*) sleepers/asleep.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٨٩﴾

¹⁸²⁷ The word “وسيع” = “Expanded” means *is already broadened* to contain/include/comprehend!

¹⁸²⁸ The word “افتح” in *this context* and Allah knows best, means “decide” or “rule” between us and the disbelievers, or give us “victory” over them! See *الراغب*!

¹⁸²⁹ The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner!”

¹⁸³⁰ See *Lexicon* attached to this *Translation*!

¹⁸³¹ The Arabic word “ba'asa” has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

¹⁸³² That is in number and wealth!

¹⁸³³ The word “بركة” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness!”

98. Or [and] had ensured the villages' ^w folks to <i>ya'ateya</i> (<i>betides/comes to</i>) them Our <i>Ba'aso</i> (<i>intense Torment-/Might</i>) by a forenoon while they (<i>are</i>) playing.	أَوَمِنْ أَهْلِ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بِاسْتِزْاضٍ وَهُمْ يَلْعَبُونَ ﴿١٩٨﴾
99. Have then they ^z secured Allah's machination; so not secure Allah's machination except the people, the losers.	أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩٩﴾
100. Has [and] not (<i>it</i> ^x) ¹⁸³⁴ aright-guided for whom ^r they ^z inherit the Earth ^w from after its ^w folks that if ¹⁸³⁵ [<i>We</i>] will, betided them We by their offenses and [<i>We</i>] stamp ¹⁸³⁶ on their hearts, so they hear not.	أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصْبَحْنَاهُمْ بَذُرُبِهِمْ وَتَظَبُّعِ قُلُوبِهِمْ فَهُمْ لَا يَتَسَمَعُونَ ﴿٢٠٠﴾
101. <i>Telka</i> ^w (<i>she-that-afar-it</i> ^w / <i>those</i> ^w) (<i>are</i>) the villages ^w [<i>We</i>] narrate on you ^s of their ^w <i>anba'e</i> ¹⁸³⁷ (<i>significant-and-availing-news</i>); and <i>laqad</i> (<i>verily/already and affirmatively</i>) came ^w (<i>to</i>) them their messengers ^x by the evidences ^w then they ^z were not to believe they ^z by what they ^z denied of before; like <i>tha'leka</i> (<i>that-afar-it/that</i>) stamps ¹⁸³⁸ Allah on the disbelievers' hearts.	تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿٢٠١﴾
102. And not We found for most (<i>of</i>) them of a covenant, and <i>en</i> (<i>surely</i>) We found most (<i>of</i>) them, surely <i>fa'seeqeena</i> ¹⁸³⁹ (<i>rebels-vis-à-vis Allah's command</i>).	وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿٢٠٢﴾
103. Afterwards We missioned ¹⁸⁴⁰ from after them <i>Mosa</i> (<i>Moses</i>) by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) to Pharaoh and his chiefs, then <i>da'bera</i> ¹⁸⁴¹ (<i>rear-most</i>) by it ^w ; so let-look [<i>you</i> ^s]: how [was] the corruptors' consequence ^w .	ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٢٠٣﴾
104. And said <i>Mosa</i> (<i>Moses</i>): O, Pharaoh verily I am a messenger from the worlds' Lord.	وَقَالَ مُوسَىٰ يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٢٠٤﴾
105. Befitting on me that not [<i>I</i>] say on Allah except the right; <i>qad</i> (<i>already and affirmatively</i>) I came (<i>to</i>) you ^z by an evidence ^w from your ⁿ Lord; so let-send [<i>you</i> ^s] with me Israel's sons.	حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿٢٠٥﴾
106. Said [<i>he</i>]: <i>en</i> (<i>if</i>) you ^s were come by an <i>Aya'ten</i> ^w (<i>miracle/ sign/proof</i>) then <i>eetee</i> (<i>let-[you]</i> ^s <i>produce/come</i>) by it ^w <i>en</i> you ^s were of the <i>ssadeqeena</i> (<i>always-truth-enforcers</i>).	قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٠٦﴾

¹⁸³⁴ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of *three parts* (أ), (و), (لم) “أولم,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

¹⁸³⁵ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See هشام ابن هاشم!

¹⁸³⁶ The expression: “stamp on their hearts” is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious!

¹⁸³⁷ See the *Lexicon* attached to this *Translation* for “*naba'al*”

¹⁸³⁸ Ibid, only regarding “stamp!”

¹⁸³⁹ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

¹⁸⁴⁰ The word “بعث” in “بعثنا” carries *several meanings*, among them: *sent, missioned, resurrected, awoken, and prompted*!

¹⁸⁴¹ The *Qur'anic* phrase: “Then (*had*) been cut off last (*of*) the people” = “فقطع دابر القوم” is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most*, i.e. the last person = دابر of such people!

107. So [he] threw his staff; then <i>edha</i> (suddenly/whereas) it ^w (was) a he-serpent manifest.	فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾
108. And [he] wrested his hand ^w ; then <i>edha</i> (suddenly/whereas) it ^w (was) white for the beholders.	وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿١٠٨﴾
109. Said the chiefs of Pharaoh's people: verily this (is) surely a magician omniscient.	قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾
110. [He] wants to exit you ^b from your ⁿ land ^w ; so what (is) that you ^z command.	يُرِيدُ أَنْ يَمُخِّرَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
111. Said they: ^z let-defer him [you ^s] and his brother and let-send [you ^s] in the cities <i>hashereena</i> ¹⁸⁴² (crowd-gathering summoners).	قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾
112. <i>Yaateya</i> (come) they ^z (to) you ^g by every omniscient magician.	يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾
113. And came, the magicians (to) Pharaoh; said they ^z : verily for us surely remuneration, <i>en</i> (if) we were we the prevailers.	وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾
114. Said [he]: yes, and verily you ^b (are) indeed of the <i>mugarrabeena</i> (ones brought nigh to me).	قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾
115. Said they: ^z O, <i>Mosa</i> (Moses) either that you ^g throw or that we be the throwers.	قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾
116. Said [he]: let-throw you ^z ; then <i>lamma</i> (when/whence) they ^z threw, they ^z bewitched the mankind's eyes ¹⁸⁴³ and <i>istarhabo</i> ¹⁸⁴⁴ (they ^z affirmably terrified) them and came they ^z by a great magic.	قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾
117. And We revealed ¹⁸⁴⁵ to <i>Mosa</i> (Moses) that let-throw [you ^s] your ^t staff, so <i>edha</i> (suddenly/whereas) she engulfs what <i>ya'fekoona</i> (they ^z speciously-concoct).	وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾
118. Then befell ¹⁸⁴⁶ the right ^x and <i>battala</i> ¹⁸⁴⁷ (became invalid/ceased to hold) what they ^z were working.	فَوْقَهُمْ آخِزٌ وَظُلٌّ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾
119. So they ^z were worsted far-there, ¹⁸⁴⁸ and they ^z transposed ¹⁸⁴⁹ cringers.	فَغَلَبُوا هَٰذَا وَلَٰكِنْ قَلْبُكُم مِّن صَغِيرٍ ﴿١١٩﴾

¹⁸⁴² The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: gathered crowdedly! So, “حاشرين” summoners that gather the crowds! No English equivalent for “حاشرين”!

¹⁸⁴³ What is to be noted here is the Qur’anic precise description of the fact that the magician did bewitch the eyes of the people, i.e. the facts of the physical reality remained unchanged but it appeared to the eyes of the beholders the great effect of the “make belief” of the magicians!

¹⁸⁴⁴ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

¹⁸⁴⁵ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See *اللسان*!

¹⁸⁴⁶ The Arabic text literally says “وقع” that is, fell from above descended down on every one and nullified the untruth.

¹⁸⁴⁷ The Arabic word “batala”=“بطل” is intransitive past tense, for which there is no English equivalent, meaning it became invalid. [Like the word “fell,” in the preceding footnote, is intransitive].

¹⁸⁴⁸ In Arabic the demonstrative noun: “هنا” “هناك” and “هنا لك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest)!” For the “بعيد”=“far,” i.e. neither the immediate and nor the middle but the far! In English there are only two aspects of demonstrative nouns: here and there!

¹⁸⁴⁹ The word “انقلبوا”=“they^z transposed,” means they betook themselves becoming!

¹⁷⁵⁹ The word “ل” in “لاقطين” and “لاصلين” are juratory “ل”=“القسم” amounting to=“التأكيد,” i.e. affirmation, expressed in both cases by “assuredly”

120. And (<i>had been</i>) thrown the magicians <i>sa'jedeena</i> (<i>koutowing they</i> ¹⁸⁵⁰).	وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿١٢٠﴾
121. Said they ^z : we believed by the worlds' Lord.	قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾
122. Lord (<i>of</i>) <i>Mosa</i> (<i>Moses</i>) and <i>Haroona</i> (<i>Aaron</i>).	رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾
123. Said Pharaoh: believed you ^c by Him/him before that [I] proclaim/permit for you ^z ; verily this (<i>is</i>) indeed a machination ^x you ^c machinated it ^x in the city, ^w to you ^z egress of it ^w its ^w folks; so will know you ^z .	قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾
124. Assuredly <i>oqatte'a</i> ¹⁸⁵⁰ ([I] <i>shall indeed recurrently cut</i>) off your ⁿ hands ^w and feet ^w from <i>kelafsen</i> ¹⁸⁵¹ (<i>opposite-sides</i>); afterwards surely <i>ossallebannakom</i> ([I] <i>shall recurrently crucify you</i> ^b) wholes.	لَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَأَضْلِبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾
125. Said they ^z : verily we (<i>are</i>) to our Lord (<i>are</i>) transposing ¹⁸⁵² .	قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾
126. And not [<i>you</i> ^s] avenge ¹⁸⁵³ from us except that we believed by our Lord's <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) <i>lamma</i> (<i>when/whence</i>) it ^w came ^w (<i>to</i>) us; O, our Lord: <i>afregb</i> (<i>let-[You</i> ^s] <i>descend/pour</i>) on us patience and <i>tawaffana</i> (<i>let-[You</i> ^s] <i>receive us before dying</i>) (<i>as</i>) Muslims.	وَمَا تَنْقِمُ مِنَّا إِلَّا أَتْرَابًا بِمَا يَبِيتُ رَبَّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾
127. And said the chiefs from Pharaoh's people: do [<i>you</i> ^s] leave <i>Mosa</i> (<i>Moses</i>) and his people to corrupt they ^z in the land ^w and [<i>he</i>] leaves you ^g and your ^t deities; said [<i>he</i>]: [<i>we</i>] shall <i>noqattelo</i> ([<i>we</i>] <i>iteratively kill</i>) their sons and affirmably let live ¹⁸⁵⁴ their women, and verily we (<i>are</i>) above them conquerors.	وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ قَالَ سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾
128. Said <i>Mosa</i> (<i>Moses</i>) for his people: <i>ista'eno</i> (<i>let-you^z seek assistance</i>) by Allah and <i>issber</i> (<i>let-you^z hold on patiently</i>); verily the Earth ^w (<i>is</i>) for Allah bequeaths it ^w [<i>He</i>] (<i>for</i>) whom ^p [<i>He</i>] wills of His <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) and the <i>aa'qebato</i> (<i>consequence</i>) ^w (<i>is</i>) for the <i>muttaqeena</i> (<i>reverential guarders against Allah's displeasure</i>).	قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَغِيثُوا بِاللهِ وَأَصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾
129. Said they ^z : we (<i>had been</i>) annoyed from before that <i>ta'ateyna</i> ([<i>you</i> ^s]: <i>come to/appear among us</i>) and from after what you ^g came(<i>to</i>) us; said [<i>he</i>]: <i>asa</i> (<i>craving a deed beyond one's means that, may</i>) your ⁿ Lord perishes your ⁿ enemy and <i>yestakblefakum</i> ([<i>He</i>] <i>makes you^b vicegerents</i>) in the land ^w ; so [<i>He</i>] looks how you ^z work.	قَالُوا أَوِذْنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلَفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾
130. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We took the Pharaoh's <i>aala</i> (<i>family, house, kin, chiefs, followers</i>) by the <i>seneena</i> (<i>famine and drought</i>) and a decrease of the	وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ

¹⁸⁵⁰ The Arabic word is in the *intensive* form ("أَقْطِعَنَّ") so *recurrent* is here used to give this *intensity*.

¹⁸⁵¹ From "opposite sides" for example: the *right hand and the left foot* or *the left hand and the right foot*!

¹⁸⁵² The word "تَقْلِبُهُمْ" = "their transpose," means their *betaking themselves uninhibitedly moving*!

¹⁸⁵³ The word "نَقِمَ" in "تَنْقِمُوا" could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved or denied*! See *اللسان والراغب*!

¹⁸⁵⁴ See the *Lexicon* attached to this *Translation* for the *effect* of the letter س when *added* to a word, as *استحيوا*!

thamara'te^w (trees/plants/crops/fruits) ^w la'allā (craving currently unavailable deed that, perhaps) they yadhdbha-kkarona (repetitively-reminisce).

بِالسِّنِينَ وَنَقَصَ مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَذْكُرُونَ ﴿١٣١﴾

131. Then if came^w (to) them the *hasanato^w (good-deed) ^w* said they^z: for us this^w; and *en (when/if)* betided them a *sayyeaton^w (misdeed) ^w* forebode they^z by *Mosa (Moses)* and whom^p (were) with him. Indeed, verily only their omen (is) *enda (by Rule of) Allah [and,] but most of them know not.*

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ سَيِّئَةٌ يَطْفِرُوا
بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّمَا طَفَرُوهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣٢﴾

132. And said they^z: surely whatever¹⁸⁵⁵ *ta'ateena^x ([you^s] produce/come to us) by it^x of an *Aya'ten^w (miracle/sign/proof) to bewitch us by it^w then not we (are) for you^g surely believers.**

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنُتَسَحَّرَ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٣﴾

133. So We sent on them the flood^x and the locusts^x and the lice^x and the frogs^w and the blood^x *Aya'ten^w (miracles/signs/proofs) (which had been made) expounders^w; then *istakbaro¹⁸⁵⁶ (they^z affirmed theirⁿ prideful haughtiness) and they^z were people criminals.**

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ءَايَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٣٤﴾

134. And *lamma (when/whence)* befell on them the *rejzo¹⁸⁵⁷ (successive: convulsive and perturbing torment) said they^z: O, Mosa (Moses) let-invoke [you^s] for us your^t Lord by what covenanted [He] *endaka (with you^g/by you^g); indeed *en (if) doffed you^g a'n (off) us the *rejza (=rejzo), surely assuredly¹⁸⁵⁸ we believe for you^g and surely assuredly we send with you^g Israel's sons.****

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَى اادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِئَرْبُ كَشَفْتُ عَنْنَا الرِّجْزَ لَنُؤْمِنَ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٥﴾

135. Then when We doffed a'n (off) them the *rejza¹⁸⁵⁹ (successive: convulsive and perturbing torment) to *ajalen¹⁸⁶⁰ (term-limit) ^x they (are) *ba'legbo (ones reaching) it^x *edha (suddenly/whereas) they *yankothona (they^z infract/infringe).*****

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلِغْوِهِ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٦﴾

136. So We revenged from them, so We drowned them in the *yamme (deep and extended body of salty or sweet water) because surely they^z denied by Our *Aya'te^w (miracles/signs/proofs) and they^z were a'n (regarding) it^w neglectors.**

فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٧﴾

137. And We bequeathed the people whom^f they^z were *youstadba'fona¹⁸⁶¹ (being deemed weaklings they^z), the land's^w *mashareqa^x (sunrise's loci) ^x and its^w *maghreba^x (sunset's loci) ^x which^u We blessed in it^w; and***

وَأَوْزَنَّا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ

¹⁸⁵⁵ There was a raging controversy around word “إمهما” Some were saying it is made up of (a) “مه ما” where the “مه” for silencing, and “ما” the article of surety! And others say that “مهما” is really made up of (b) “إما ما” The case was finally settled in favor of (b), as led by سيبويه and other linguists, who maintained that the article “إمهما” is conditional article, made up of “إما ما” The first “ما” is for punishment and the second for surety! But to prevent the meeting of two similar letters the “ل” in the first “ما” was changed to a “هـ,” leaving the second “ما” of surety intact!

¹⁸⁵⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!!

¹⁸⁵⁷ The word “رَجَزَ” has several meaning, successive: convulsive and perturbing torment! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

¹⁸⁵⁸ The “ل” in “لنؤمنن” and “لنرسلن” are juratory “ل” = “ال قسم” amounting to = “التأكيد,” i.e. affirmation, expressed in both case by “assuredly”

¹⁸⁵⁹ Ibid!

¹⁸⁶⁰ The word “الأجل” means term-limit, see اللسان!

¹⁸⁶¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!

concluded^w your^t Lord's word^w the *husna*^w (all around most beautiful/excellent-result)^{w1862} on Israel's sons by what *ssabara* (had held on patiently) they^z and We destroyed what was *yassna'o* (carefully crafting) Pharaoh and his people and what they^z were trellising.

كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And We (caused to) pass-over by Israel's sons the sea, then *ata* (*hap*) they^z on a people *ya'akefoona* (devoting/dedicating themselves as anchorites they^z) on idols for them; they^z said: O, *Mosa* (*Moses*) let-make [you^s] for us an *elahan* (a deity) as what (*is*) for them *alehaton* (deities); said [he]: verily you^b (are) people *tajhaloona*¹⁸⁶³ (you^z act ignorantly/incorrectly).

وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

139. Verily these *mutabbaron* (*is* ruinate/damaging) what they (*are*) in [it^x] and a falsehood^x (*is*) what they^z were working.

إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبِظُلْمٍ مَا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

140. Said [he]: do other than Allah *abghey* ([I] earnestly-quest) you^b *elahan* (deity); while He favored/preferred you^b over the worlds¹⁸⁶⁴.

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

141. And *edh* (*when/ since*) We delivered you^b from Pharaoh's *aal'e* (*family/ house/ kin/ chiefs/ followers*), they^z afflict you^z the ill torment, *youqattelona* (iteratively slaughtering they^z) yourⁿ sons and *yastah'youna*¹⁸⁶⁵ (they^z affirmably-let-live) yourⁿ women, and in *thalekum* (*he-afar-collective-you/ that*) (*is*) a great essay from yourⁿ Lord.

وَإِذْ أَخَذْنَا مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿١٤١﴾

142. And We promised *Mosa* (*Moses*) thirty nights^w and concluded it^w by ten, so concluded his Lord's appointment forty nights^w; and said *Mosa* (*Moses*) for his brother *Haroon* (*Aaron*): let-succeed me [you^s] in my people and let-reconcile [you^s] and let-not *tattabe'a* (*closely-followed* [you^s]) the corrupters' path.

وَوَعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

143. And *lamma* (*when/ whence*) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [he]: my Lord, let-show me [You^s], I look to You.^g Said [He]: never [you^s] see Me; [and,] but let-look [you^s] at the mountain^x so *en(if)* [it^x] stayed-put in its^x place, then [you^s] will see Me; so *lamma* manifested his Lord for the mountain^x [He] made it^x *dakkan* (*razed-smooth-even*); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [he] regained consciousness said [he]: *subhana*¹⁸⁶⁶ (*ballowedly*

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَىٰكَ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنَّ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَخَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ

¹⁸⁶² The word “الحسنَى” by itself, i.e. not in the sense of “prefix or postfix annexation” (مضاف أو مضاف إليه), in The Qur'an almost always means “Paradise,” except in a few cases where it could mean: (1) excellent-attribute, (2) excellent-result, all around most beautiful! Perhaps in this great *Ayah*, “excellent-result” is one of those cases! As Israel's sons had inherited all that Pharaoh and his people possessed after the Pharaoh and his people were drowned!

¹⁸⁶³ The word “تجهلون”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct!

¹⁸⁶⁴ Qur'an commentators say that is of their time; i.e. this preference is with respect to people of their time!

¹⁸⁶⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

¹⁸⁶⁶ The word “*subhanaka*”=“سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحانه” or “سبحان”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus ballowedly and marvelously deemed transcending all defects He, and all

and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You^g I repented to You^g and I am first, (of) the believers.

مُوسَىٰ صَعَقًا ۖ فَلَمَّا أَفَاقَ قَالَ
سُبْحَنَكَ ثَبْتُ إِلَيْكَ وَأَنَا أَوَّلُ

الْمُؤْمِنِينَ ﴿١٤٤﴾

144. Said [He]: O, Mosa (Moses) verily I *isstafayto*¹⁸⁶⁷ (I superlatively and exclusively selected) you^g over the mankind by My messages^w and by My speech^x So let-take [you^s] what *atayto* (I accorded) you^g and let-[you^s] be^x of the thankers.

قَالَ يَمُوسَىٰ إِنِّي أَصْطَفَيْتُكَ
عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمَتِي
فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ

الشَّاكِرِينَ ﴿١٤٥﴾

145. And We wrote for him in the tablets of everything an exhortation^w and an expounding^x for everything;^x so let-take [you^s] it^w by a strength^w; and let-command [you^s] your^t people (to) take they^z by its^w *absa'ne* (excellenter); [I] shall show you^b home^w (of) the *faseeqeena*¹⁸⁶⁸ (rebels-vis-à-vis Allah's command).

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن
كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا
لِّكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ
قَوْمَكَ يَاخُذُوا بِأَحْسَنَهَا

سَآوِرِكُمْ ذَارِ الْفَاسِقِينَ ﴿١٤٦﴾

146. [I] shall avert a'n(off) My *Aya'te*^w (messages/ signs/ proofs) who^r *yatakabbaroona*¹⁸⁶⁹ (they^z who practice pridefullness) in the Earth^w by other than the right; and *en(if)* they^z see every *Aya'ten*^w (singular of *Aya'e*^w), they^z believe not by it;^w and *en* they^z see path^x (of) the *rosh'de*¹⁸⁷⁰ (maturity discernment and adherence to the right) not *yattakbetho* (they take-and-make) it^x (for) a path;^x and *en* they^z see path^x (of) the *ghayye*¹⁸⁷¹ (misguidance-/ straying because of fallacious belief resulting in disappointment) *yattaskbetho* it^x (for) a path^x; *tha'leka* (that-afar-it/ that) (is) because that they^z denied by Our *Aya'te*^w and they were off it^w neglectors.

سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ
يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا
يُؤْمِنُوهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ
لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا
سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا
ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا

عَنْهَا غَافِلِينَ ﴿١٤٧﴾

147. And who:^r they^z denied by Our *Aya'te*^w (messages, signs, proofs) and the Hereafter's^w *lega'a* (meeting) miscarried^w their works. Are they^z (to be) requited except (for) what they^z were working.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ
الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ
يُحْزَرُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٨﴾

148. And *ittakbatha*¹⁸⁷² (took and presumed) Mosa's (Moses') people from after him of their ornaments a calf, *jasadan*¹⁸⁷³ (tinged-physique) for it^x a low; have they^z not

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِن بَعْدِهِ مِن
حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خَوَارٌ أَلَمْ
يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ

solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render "subhanaka" = "سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

¹⁸⁶⁷ See the *Lexicon* to this Translation for elaboration and some specific examples! The word "اصطفى" means: selected the best from among other similars! The word is a transitive verb by (a) itself or (b) with the prepositional letter "إلى". In the case of (a) it could include more than a single element! In the case of (a) "الأصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الإصطفاء". In the case of (b) the subject of "إصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity!

¹⁸⁶⁸ See the *Lexicon* attached to this Translation for this important word *faseeqoon* and its grammatical inflections!

¹⁸⁶⁹ The word "yatakabbaroon" = "يَتَكَبَّرُونَ" does not have an exact English equivalent *per se*! It is a present/future tense addressing addressees: they^z stand haughtily above submission. Hence, we transliterate and parenthetically explain!

¹⁸⁷⁰ See the *Lexicon* attached to this Translation for explanation and elaboration on this word, under "rushd!"

¹⁸⁷¹ The word "الغى" = "الضلال المبني على اعتقاد فاسد نتج عنه خيبة"، that is the misguidance/straying because of a fallacious belief resulting in a disappointment! See *اللسان والراغب*

¹⁸⁷² The word "اتخذ" from "الاتخاذ" which is "إفتعال" for "الاتخاذ"، as stated in *لسان العرب*; therefore, "اتخذ" is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹⁸⁷³ The word "جسدا" = a tinged-physique versus "body" be it tinged (colored) or not! See *الراغب*!

seen that it^x neither speaks (to) them, nor [it^x] aright-guides them a path; *ittakbatho* (they took-and-presumed) it^x (a deity) and they^z were *dha'lemeena*¹⁸⁷⁴ (injustice-doers).

149. And *lamma* (when/whence) (had been) fallen in their hands^{w1875} and saw they^z that *qad* (already and affirmatively) strayed they^z said they: ^z indeed *en* (if) not *yarham* (mercy-gave) us our Lord and [He] forgives [for] us, surely we assuredly¹⁸⁷⁶ be of the losers.

150. And *lamma* (when/whence) returned *Mosa* (Moses) to his people angrily, sorrowfully, said [he]: wretched what succeeded me you^z from after me; have you^c hastened yourⁿ Lord's command; and [he] threw the tablets and [he] took by head^x of his brother pulling it^x to him. Said [he]: my mother's son, verily the people *istadh'afoney*¹⁸⁷⁷ (they^z deemed me a weakling) and *kado* (they^z nighed/verged/almost) killing me they^z; so let-not [you^s] (have)-*schadenfreude*¹⁸⁷⁸ by me the foes and let-[you^s] not make me with the people, the *dha'lemeena*¹⁸⁷⁹ (injustice-doers).

151. Said [he]: my Lord, let-forgive [You^s] for me and for my brother and let-admit us [You^s] in Your^t mercy^w and You^s (are) *arhamo* (most merciful) of the *raheemeena* (mercy-givers).

152. Verily who^r *ettakbatho*¹⁸⁸⁰ (they took and made) the calf (deity), shall attain them a wrath^x from their Lord and humiliation^w in the life^w (of) the world^w and like *tha'leka* (that-afar-it/that) [We] requite the *musta'reena* (crafters of lies for fraudulent end).

153. And who^r they^z worked the misdeeds^w after-wards repented they^z from after it^w and they^z believed, verily your^t Lord from after it^w (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

154. And *lamma* (when/whence) stilled¹⁸⁸¹ a'n (off) *Mosa* (Moses) the wrath^x [he] took the tablets^w and in its^w inscription^w an aright-guidance^x and a mercy^w for whom^r they (are) for their Lord dread they.^z

سَبِيلًا اتَّخَذُوهُ وَكَانُوا
ظَالِمِينَ ﴿١٤٩﴾

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ
قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٥٠﴾

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ
غَضِبْنَ أَسْفًا قَالَ بِئْسَمَا
خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ
رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ
أَخِيهِ ثَجْرَةً إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ
الْقَوْمَ اسْتَزَعَفُونِي وَكَادُوا
يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ
وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥١﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي
وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿١٥٢﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ
سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ
فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ
نَجْزِي الْمُفْتِرِينَ ﴿١٥٣﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا
مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٤﴾

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ
أَخَذَ الْأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى
وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٥﴾

¹⁸⁷⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁸⁷⁵ The Qur’anic phrase: “And when (had been) fallen in their hands” is an Arabic *tongue* expression meaning they were filled with sorrow and regret for some failure(s)! That is because when a person feels very sorry, he drops his head into his hand or hands and may even bite the hand in regret. So, the expression came to pass.

¹⁸⁷⁶ The “ل” in “لَنَكُونَنَّ” is a juratory “ل” = “القسم” amounting to “التأكيد,” i.e. affirmation, expressed by “assuredly!”

¹⁸⁷⁷ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

¹⁸⁷⁸ The Arabic verb “تَشْمِتُ” is present tense of “شمت” meaning to gloat/derive joy out of others’ misfortune! But in English there is no verb for the Germanic rooted word *schadenfreude*! Hence, we resorted to this kind of round about way of making a verb-construction of the word by preceding it with “have!”

¹⁸⁷⁹ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

¹⁸⁸⁰ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفتعال” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken! Thus, it is not just the mere taking!

¹⁸⁸¹ It is remarkable to note here that the Qur’anic term “سَكَتَ” = “stilled,” (in the intransitive mode) as if the “wrath” came to a silence! In other words, rather than to say when Moses subdued his wrath!

155. And chose *Mosa* (*Moses*) (of) his people seventy men for Our appointment; then *lamma* (*when/whence*) took^w them the *rajfato* (*Shudder-she^y / Tremor-she^y*), said [*he*]: my Lord had You^g willed You^g (*could have*) perished them from before and *eyyaya*¹⁸⁸² (*indeed including me*); do [*You^s*] perish us by what did the mooncalves of us; *en* (*not*) it^w except Your^t essay^w [*You^s*]mislead by it^w whom^p [*You^s*] will and a right-guide whom^p [*You^s*] will; You^s (*are*) our *Wa'leyo* (*Guardian/Ally*), so let-forgive [*You^s*] for us and *erham* (*let-[You^s]mercy-give*) us, and You^s (*are*) *kbayro* (*choicer/superior/worthier*) (of) the *Ghafereena* (*forgiveness Givers*).

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِنِّي أَتْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

156. And let-write [*You^s*] for us in this^w world^w a *hasanatan*^w (*good-deed*)^w and in the Hereafter^w; verily we *hudna*¹⁸⁸³ (*we had adopted the Jewish“law” / customs/repented*) to You^g; said [*He*]: My torment^x [*I*] betide by it^x whom^p [*I*] will and My mercy^w expanded-she^{y1884} (*to include*) every-thing, [*I*] shall write it^w for whom^r *yatta-qoona* (*they reverentially guard not to displease Allah*) and *youatona* (*they^z accord and fulfill the obligations of*) the *Zakata*^{w1885} (*prescribed percentage of personal possessions*)^w and who^r they by Our *Aya'te*^w (*messages/signs/proofs*) they^z believe.

وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا وَإِلَيْكَ قَالِ عَذَابِي أَصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ يَغَايِبَتُنَا يُؤْمِنُونَ ﴿١٥٦﴾

157. Who^r *yatta'beo* (*closely-follow*) they^z the messenger, the prophet the *ommey*¹⁸⁸⁶ (*he who is unlettered*) whom^x they^z find him written *enda* (*with, in books with*) them in the Torah^w and the *Enjeet*^x (*Euangelion/Gospel*); [*He*] commands them by the *ma'aroofen* (*popularly acceptable and not Sharey'ab disapproved maxim*) and [*he*] forbids them a'n (*regarding*) the *munkar* (*rationaly unacceptable and Sharey'ab illegitimate*) and [*he*] legitimizes for them the goodies^{w1887} and [*he*] illegitimizes on them the *khaba'etha* (*bad*,¹⁸⁸⁸ *anything which a sound self considers to be disgusting, e.g.: homosexuality/sex with mother/sister/daughter*) and *yadha'o* (*he relieves/spares*) a'n (*off*) them their *isra*¹⁸⁸⁹ (*severe, personal, and most burdensome obligation*) and the shackles which^u were-she^y on them; so who^r they^z believed by him and deferentially-supported¹⁸⁹⁰ him and they^z succored him and they^z closely followed the illumination^x which^x (*had been*) descended with him, those they (*are*) the thrivers.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

¹⁸⁸² The word “إِنِّي,” = “إداة تأكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*!

¹⁸⁸³ The word “*hudna*” has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*law*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*law*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*!

¹⁸⁸⁴ The word “وسعت” = “Expanded” means *is already broadened* to contain/include!

¹⁸⁸⁵ See the *Lexicon* attached to this *Translation* for what exactly the *Zakah* is and its *implications*!

¹⁸⁸⁶ The word “أمي” = “unlettered” In English “unlettered” is an *adjective*, so *no* plural for it! So, I resort to *transliteration* and *parenthetical explanation*!

¹⁸⁸⁷ The word “طيبات” = “goodies” = “goodies,”^w = a *feminine gender* means any thing *delectable and legitimate*!

¹⁸⁸⁸ The *Merriam Webster's Dictionary* has an entry for “*bad*” as *noun* and an “s” for its *plural*, *bad*s as *sodomy*!

¹⁸⁸⁹ See the *Lexicon* attached to this *Translation* for this is very important word.

¹⁸⁹⁰ The word “عزروه,” in “انصره مع التعظيم,” i.e. deferential support! See الراغب!

158. Let-say [you^s]: O, you the mankind; verily I am Allah's messenger to you^b together; Who for Him (is) the Heavens^w and the Earth's^w proprietorship, no an *elaba* (a deity) except Him; [He] quickens and [He] deadens¹⁸⁹¹; so let-believe you^z by Allah and His messenger^x, the prophet^x the *ommey*¹⁸⁹² (he who is unlettered), who^x believes [he] by Allah and His words^w and *ettabe'o* (let-closely follow) him you^z *la'alla* (craving currently unavailable deed that/perhaps) you^b *tahtadona* (you^z find and accept the aright-guidance).

قُلْ يَتَّيِّهَا النَّاسُ إِلَى رَسُولِ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِرُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

159. And of Mosa's (Moses') people an *ummaton*^w (community)^w they^z aright-guide by the right^x and by it^x *yaa'deloona* (they^z equalize/render-justice).

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

160. And *qatta'a* (recurrently cut) them We twelve *asbattan* (Jewish tribes)¹⁸⁹³ *Umaman*^w (communities)^w and We revealed¹⁸⁹⁴ to Mosa (Moses) *edh* (when/since) his people *istasghabo*¹⁸⁹⁵ (sought him water availability), that let-strike [you^s] with your^t staff the stone^x then *enba'jasat* (gushed through narrow vent) from it^x twelve wells,^w *qad* (already and affirmatively) knew each people their *masbraba*^x (drinking-place)^x and We over-shadowed the clouds over them and We descended on them the *Manna*¹⁸⁹⁶ and the quails; let-eat you^z from goodies^w¹⁸⁹⁷ (of) what We provided youⁱ and they^z wronged¹⁸⁹⁸ Us not, [and,] but they^z were wronging (to) themselves.

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنْ أَضْرِبَ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمِيمَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَرُّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

161. And *edh* (when) (had been) said for them: let-dwell you^z this^w the village^w and let-eat you^z from it^w whence you^z willed, and let-say you^z *bittaton*^w¹⁸⁹⁹ (may Allah remove our sins from our shoulders)^w and let-enter you^z the door (in) kowtowing (manner)¹⁹⁰⁰ [We] forgive for you^b yourⁿ offenses^w/inequities^w¹⁹⁰¹ and [We] shall augment the benefactors.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦١﴾

162. Then substituted who^t *dhalamo*¹⁹⁰² (they^z wronged to) them a say other than which^x (had been) said for them,

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا

¹⁸⁹¹ The word "أمات" in "يُمِيتُ" is the transitive verb to deprive of life! See Merriam Webster's Unabridged Dictionary!

¹⁸⁹² See footnote 1790 above regarding *ummey*!

¹⁸⁹³ The word "أسباط" in the Hebrew language is exactly like "tribes" = "قبائل" in the Arabic language!

¹⁸⁹⁴ See footnote 1750 above regarding *revealed*!

¹⁸⁹⁵ The word "استسقى" = "طلب السقي أو الإسقاء" See الراغب! So "استسقى" on "استسقاء" meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of Mosa (Moses) (*pbuob*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite and thereof gushed water, in a controllable manner for each tribe!

¹⁸⁹⁶ See the *Lexicon* attached to this Translation for this word, *manna*

¹⁸⁹⁷ See footnote 1791 above regarding *goodies*!

¹⁸⁹⁸ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

¹⁸⁹⁹ See the *Lexicon* attached to this Translation for this word, "*bettattan*!"

¹⁹⁰⁰ The word "سجداً" is an adverbial construct, as if to say: "kountowingly," but there is no such word in English! So, I chose to say instead "in a kowtowing manner!"

¹⁹⁰¹ There is "خطيء" and "خطيئة" both are "inequities" committed intentionally and therefore are sins! So, "خطيئة" in "خطياتكم" is feminine and singular; and "خطيء" is masculine and singular!

¹⁹⁰² See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger!"

so We sent on them *rejzan*¹⁹⁰³ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were *yadh'lemoona* (*were wronging they*^z).

غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا
عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا
كَانُوا يَظْلُمُونَ ﴿١٦٣﴾

163. And let-ask them [*you*^s] *a'n* (*regarding*) the village^w which^u was^w a vicinage^{w1904} (*of*) the sea, *edh* (*when-/whence*) they^z transgress (*i.e. village's inhabitants*) in the Sabbath, *edh ta'atee* (*approach/come to*) them their (*big*) fishes *shurra'an* (*openly raising their heads above the water*) day of their Sabbath; and day not sabbatize they^z not *ta'atee* them; like *tha'leka* (*that-afar-it/that*) [We] essay them by what they^z were *yafsoqoona*¹⁹⁰⁵ (*rebellng they^z vis-à-vis Allah's command*).

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ
حَاضِرَةً الْبَحْرِ إِذْ يَعْدُونَ فِي
السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ
سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ
لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ
بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٤﴾

164. And *edh* (*when*) said^w an *Ummaton*^w (*community*)^v of them: wherefore you^z exhort¹⁹⁰⁶ a people Allah (*is*) perishing them or tormenting them, a severe torment; said they^z: apology to yourⁿ Lord, and *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they reverentially guard not to displease Allah*).

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ
قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ
عَذَابًا شَدِيدًا قَالُوا مَعذَرَةٌ إِلَىٰ
رَبِّنَا وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٥﴾

165. Then *lamma* (*when/whence*) they^z forgot¹⁹⁰⁷ (*ceased paying attention to*) what they^z (*had been*) reminded of it^x We delivered whom^r they^z forbid *a'n* (*regarding*) the ill and We took whom^r *dhalamo*¹⁹⁰⁸ (*they^z wronged*) by a torment arduous by what they^z were *yafsoqoona*¹⁹⁰⁹ (*rebellng they^z vis-à-vis Allah's command*).

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا
الَّذِينَ يَهْتَوُونَ عَنِ السُّوءِ
وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ
بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٦﴾

166. Then *lamma* (*when/whence*) they^z recalcitrated *a'n* (*regarding*) what they^z (*had been*) forbidden *a'n* (*off*) it^x We said for them: let-be you^z apes *kha'seyeena*¹⁹¹⁰ (*cringers/-they who caused self contemptibility and had been driven away with a spurn*).

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا
لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٧﴾

167. And *edh* (*when/ since*) *ta'athtana*¹⁹¹¹ (*iteratively proclaimed*) your^t Lord: that assuredly¹⁹¹² [He] missions¹⁹¹³ on them to The *Qeyamatey's*^w (*Judgment's*) Day^x whom^p [he] afflicts them, the ill torment; verily your^t Lord surely (*is*) swift (*in*) the punishment and verily He (*is*) surely *Ghafooron* (*iterative Forgiver*), *Rabeemon* (*iterative mercy*).

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ
يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ
وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٨﴾

¹⁹⁰³ The word “رجز” has several meaning, successive: *convulsive and perturbing torment*! Also it includes Satan’s whisper, sin, offense, and idol or worship of idols! See اللسان!

¹⁹⁰⁴ The Arabic word “حاضرة” translated as *vicinage*, i.e. “overlooking,” but we hasten to point out that “حاضرة” means a *great community or metropolis around water sources*. And “village” *per se* in The Qur’an is *metropolis*, as so stated where applicable.

¹⁹⁰⁵ See the *Lexicon* attached to this Translation for *faseqoon* for an elaboration on this rather important word!

¹⁹⁰⁶ The word “تَعْظُونَ” rooted in “عَظَ” = “exhorted” or “admonished,” and “مَوْعِظَةٌ” could mean: *exhortation or admonition*!

¹⁹⁰⁷ The word “نَسُوا” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: “We forgot you,” (32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

¹⁹⁰⁸ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”!

¹⁹⁰⁹ See the *Lexicon* attached to this Translation regarding *faseqoon*!

¹⁹¹⁰ The word “kha'seyeen” = “خاسنين” is plural, masculine, subjective noun meaning: be you^f (*of*) those who caused self contemptibility and had been driven away with a spurn! There is no English equivalent for the word *kha'seyeen*!

¹⁹¹¹ The word “تَأَذَّنَ” = “أكثر الإعلام، قاله سيبويه” i.e. *iteratively proclaimed*. See التاج!

¹⁹¹² The “ل” in “لَيَبْعَثَنَّ” is a *juratory* “ل” = “القسم” amounting to = “التأكيد”, i.e. *affirmation, expressed hereby* “assuredly”!

¹⁹¹³ The word “يَبْعَثَنَّ” in “لَيَبْعَثَنَّ” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*!

S2-Al-Aara'fe

168. And We *qatta'a* (iteratively cut) them in the Earth^w *umaman*^w (communities)^{w1914}; of them the *ssa'leboona* (righteous-people) and of them lesser than *tha'leka* (that-afar-it/that);¹⁹¹⁵ and We essayed them by the *hasana'tey*^w (good-deeds)^w and the misdeeds^w *la'allā* (craving currently unavailable deed that, perhaps) they return.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ
الصَّالِحِينَ وَمِنْهُمْ دُونَ ذَلِكَ
وَنَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

169. Then succeeded from after them successors inherited they^z the book, they^z take transient^{x1916} this the *adna* (baser/ lower) and they^z say: *sayoughfaro* (affirmably to be forgiven) for us; and *en (if) ya'atee* (haps/ comes to) them a transient^x its^x similar they^z take it^x; had not (been) taken on them *meethaqa*^x (ratified-covenant)^x (of) the book that not they^z say on Allah except the right; and they^z studied what (is) in it^x; and the Hereafter's^w home^w (is) *kbayron* (choicer/ superior/ worthier) for whom^r *yattaqoona* (they reverentially guard against Allah's displeasure); do not you^z reason.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا
الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ
يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ
يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا
يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا
فِيهِ وَالِدَارَ الْأُخْرَىٰ خَيْرٌ لِلَّذِينَ
يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

170. And who^r *youmasseko*¹⁹¹⁷ (assiduously-hold) they^z by The Book^x and *aqamo*¹⁹¹⁸ (they^z stood/sustained the prescribed obligations of) the Prayer^w Verily We waste not the reformers' remuneration.

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ
وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ
أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾

171. And *edh (when) nataga*¹⁹¹⁹ (uprooted and raised) We the mount^x above them, as if it^x (were) a canopy; and they^z presumed that it^x (is) a plunker by them; let-take you^z what We accorded you^z by a strength; and let-remember you^z what (is) in it^x; *la'allā* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^z reverentially guard not to displease Allah).

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ
ظِلَّةٌ وَظَنُوا أَنَّهُ وَقِعٌ بِهِمْ خُدُوءٌ
مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَآذَكُرُوا مَا فِيهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾

¹⁹¹⁴ That is separated or set apart as racially different group from other main population in any part of the globe!

¹⁹¹⁵ Qur'an Commentators are unanimous in saying that the here "Of them the righteous," during Moses' time or those who followed Jesus or Mohammad, peace be upon the three, i.e. Moses, Jesus and Mohammad!

¹⁹¹⁶ That is worldly allurements and commodities!

¹⁹¹⁷ The word "يُمَسِّكُونَ" is "على وزن فَعَّلَ" so it denotes assiduousness of the action of holding in this case!

¹⁹¹⁸ The word "أقاموا" in "أَقَامُوا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أَقَامَ" linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) sustained, in the sense of continuedness and keep up of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "share'ah" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

¹⁹¹⁹ The Arabic word "نَتَقَ" means: uprooted and raised.

172. And *edh* (*when/since*) took your ^t Lord from Adam's sons of their backs (*loins*) their progenies^w and [*He*] (*called them to*)¹⁹²⁰ attest/testify they^z on themselves:^w Am I not yourⁿ Lord; said they:^z *bala*¹⁹²¹ (*certainly-not*); we witness/attest that you^z say The *Qeyamatey's*^w (*Judgment's*) Day^x verily we were *a'n* (*regarding*) this, neglectors.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿٧٢﴾

173. Or you^z say: verily only partnered (*deities with Allah*) our fathers of before, and we were a progeny¹⁹²², of after them; do then You^g perish us by what did the falsifiers.

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿٧٣﴾ وَكَذَلِكَ نَقُصُّ الْأَيَّاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿٧٤﴾

174. And like *tha'leka* (*that-afar-it/that*) [*We*] expound the *Aya'te*^w (*messages*^w) and *la'all*^a (*craving currently unavailable deed that, perhaps*) they return.

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿٧٥﴾

175. And let-recite [*you s*] on them *naba'a*¹⁹²³ (*piece-of-significant-and-availing-news*) whom^x We accorded him Our *Aya'te*^w (*messages*^w) then [*he*] sloughed off it^w; then followed him the Satan, so [*he*] [*was*] of the *ghaweena*¹⁹²⁴ (*strayers because of fallacious belief resulting in disappointment*).

176. And had We willed, surely (*We would have*) uplifted him by it^w; [and,] but he *akhlada*¹⁹²⁵ ([*he*] *clung/-immortalized*) to the Earth^w and *ettaba'a* ([*he*] *closely-followed*) his *hawa* (*tendentious liking*), so his parable^x/example^x (*is*) like the dog's parable^x/example^x *en* (*if*) [*you s*] assault on it^x *yalbath*¹⁹²⁶ (*it^x pants drooping its tongue out*), and if [*you s*] leave [*it^x*] *yalbath* [*it^x*]; *tha'leka* (*that-afar-it/that*) (*is*) the people's parable^x/example^x who^r they^z denied by Our *Aya'te*^w (*messages/signs/proofs*); so let-narrate [*you s*] the narratives, *la'all*^a (*craving currently unavailable deed that, perhaps*) they rethink.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِءَايَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٧٦﴾

177. Fouled the people's parable^x/example^x who^r they^z denied by Our *Aya'te*^w (*messages/signs/proofs*) and (*to*) themselves they^z were wronging.

سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَبُوا بِءَايَاتِنَا وَأَنْفُسُهُمْ كَانُوا بِآيَاتِنَا غَافِلِينَ ﴿٧٧﴾

¹⁹²⁰ The Arabic word “أشهد” means *the called upon or asked (another) to bear-witness*.

¹⁹²¹ The word “*bala*”= “indeed-not” is absolutely not synonymous to “yes”=“نعم”. In fact to say “نعم” for “بلى”=“*bala*” would give the exact opposite meaning! English does not have a single word for “*bala*” hence transliteration! See the *Lexicon* attached to this *Translation* for rather informative elaboration!

¹⁹²² The word “*ذرية*” linguistically has double meaning: (1) *ancestry* or (2) *progeny*! See اللسان! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

¹⁹²³ For the Arabic word “*naba'a*”=“نبا” there is no English equivalent! As it is (1) a *singular* noun; and (2) it means: “*significant-and-availing-news*,” not just any news! Its avail is *its useful knowledge*! And (3) to denote such a *singularity* as well as the *significance* and *avail*, and for lack of a better word, I chose to transliterate and explain by saying: “*piece-of-significant-and-availing-news*,” as the word “news” *per se* is a *plural* noun and is very inadequate to convey the نبا. Clearly the word “*tiding*”=“خبر” is unfit, as it primarily denotes simple “*information*,” and “نبا” denotes and connotes more momentous information! See الراغب!

¹⁹²⁴ The word “*الغاوين*” strayers because of fallacious belief resulting in disappointment for them! See اللسان and الراغب!

¹⁹²⁵ The word “*أخلد*” = *immortalized (himself)*, i.e. *clung* to some thing permanently!

¹⁹²⁶ I could not find an English word for “*لهث الكلب*”=“dog's *lobath*,” which includes *panting* and *drooping its tongue out*!

178. Whomever Allah aright-guides, so he (is) the *muhtadey* (the *muhtadey* found and accepted the aright-guidance), and whomever [He] misleads then those, they (are) the losers.

179. And *laqad* (verily, already and affirmatively) We propagated for Hell ^w many of the Jinn and the humankind; for them hearts not understand they^z by it^w and for them eyes not sight they^z by it^w and for them ears not hear they^z by it^w; those, (are) like the *an'aa'me*¹⁹²⁷ (cattle/sheep/goats/camels),^w rather they (are) *adhallo*¹⁹²⁸ (harder/more: astray); those, they (are) the *ghafeloona* (neglectors/heedless).

180. And for Allah (are) the names^x [the] *busna*^w (most all around beautiful)^w; so let-invoke Him you^z by it^w and let-forsake you^z whom^r they^z gainsay/deviate in His names^x; shall (be) requited they^z (for) what they^z were working.

181. And of whom ^p We created an *ummaton*^w (a community)^w they^z aright-guide by the right^x and by it^x *yaa'deloona* (they^z equalize/ render-justice).

182. And who^r they^z denied by Our *Aya'te*,^w (messages/signs/proofs) [We] shall allure¹⁹²⁹ them from whence not know they^z.

183. And [I] protract for them, verily My scheme (is) *ma'teenon*¹⁹³⁰ (enormously strong and indefatigable).

184. Have [and] not¹⁹³¹ they^z rethought, not by their companion of *jennaten* (insanity/ stroke of Jinn); en (not) he (is) except *natheeron* (iterative warner) manifester.

185. Have [and] not¹⁹³² they^z looked in the Heavens'^w and the Earth's ^w *malakoo'te*¹⁹³³ (enormous-permanent-ownership) and what created Allah of a thing; and that *asa* (craving a deed beyond one's means that, may) that be *qad* (already and affirmatively) *eqtaraba*¹⁹³⁴ (festinately-approached) their *ajalo*¹⁹³⁵ (term-limit); so by what discourse^x after it^x they^z believe.

186. And whomever Allah misleads, so no an aright-guider for him; and [He] leaves them in their

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ

يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَسِرُونَ ﴿١٧٨﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ

وَالإِنسِ لَهُمْ قُلُوبٌ لَا

يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا

يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا

يَسْمَعُونَ بِهَا أُولَٰئِكَ كَأَلَا تَعْمَلُ بَلْ

هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي

أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا

يَعْمَلُونَ ﴿١٨٠﴾

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ

وَبِهِ يَعْدِلُونَ ﴿١٨١﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم

مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِّنْ

جِنَّةٍ إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ

السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ

مِنْ شَيْءٍ وَأَن عَسَىٰ أَن يَكُونَ قَدِ

اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ

بَعْدَهُ يُدْمِنُونَ ﴿١٨٥﴾

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ﴿١٨٦﴾

¹⁹²⁷ The word "the *an'am*" = "الأَنْعَام" or "neam", "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = cattle, sheep, goats, and camels!

¹⁹²⁸ The word "أَضَلُّ" = "adhall" is a superlative adjective for "strayer" for which there is no English equivalent!

¹⁹²⁹ The word "سَنَسْتَدْرِجُهُم" is made up of four parts: (a) the letter "س" for "shall," (b) double component word, the active subject pronoun, as represented by the "ن" and the present participle verb "تستدرج" meaning: allure some one to some thing almost always not favorable to him, (c) the pronoun "هم," for them.

¹⁹³⁰ The word "متين" means enormously strong and indefatigable!

¹⁹³¹ See footnote 1739 above regarding "أولم!"

¹⁹³² Ibid!

¹⁹³³ The word "ملكوت مع العظمة و الديمومة" = "ملكوت" i.e. the enormous and permanent ownership!

¹⁹³⁴ The word "اقترب" is more particular than "قرب" as "اقترب" = "المبالغة في القرب" i.e. indicative of a superlative of the approach! See التاج! So for such a superlative of the approach/nighing! So, "festinately" is used to qualify the approach in order to intensify it!

¹⁹³⁵ The word "الأجل" means term-limit, see اللسان!

excessiveness addling they^z.

187. And they^z ask you^g a'n (regarding) The Hour^w *ayyana*¹⁹³⁶ (which momentous period/when) (is) its^w anchorage^w; let-say [you^s]: verily only its^w knowledge (is) *enda* (springing from-/by Rule of) my Lord; not manifest it^w [He], for¹⁹³⁷ its^w time, except Him; [it^w] weighted-she^y in the Heavens^w and the Earth^w; not *ta'ateekom*^w ([it^w] haps^w/comes^w to you^b) except surprisingly^w; they^z ask you^g as that you^g (are) *hafey-yon*¹⁹³⁸ (profoundly familiar) a'n it^w; let-say [you^s]: verily only its^w knowledge (is) *enda* (springing from/by Rule of) Allah, [and,] but most the mankind not know they^z.

188. Let-say [you^s]: neither [I] possess for myself^w a benefit and nor a harm, except whatever¹⁹³⁹ Allah willed; and had I were [knowing] the invisible surely *istakthra* (would have sought much) I of the *khayre* (betterment/desirables/goodness) and *en* (not) touched/betided me the ill; not I save *natheeron* (iterative warner) and a *basheeron*¹⁹⁴⁰ (iterative teller of good tiding) for a believing people.

189. He Who created you^b of a single self^w and [He] made of it^w/her, its^w/her *zanja* (spouse/wife/pair) to quiet [he] to it^w/her; then *lamma* (when/whence) [he] overlaid¹⁹⁴¹ her, bore-she^y a *hamlan* (internal-burden^x) light¹⁹⁴²; then *marrat*¹⁹⁴³ (she^z went by and later had a grief/felt bitter) by it^x; then when (she-became) weighted-she^y both invoked/prayed Allah, their Lord both: verily *en* (if) *aa'taytana* (You^g accorded/gave us) a righteous, surely assuredly¹⁹⁴⁴ [we] be of the thankers.

190. Then *lamma* (when/whence) [He] accorded them both a righteous both made for Him partners in what [He] accorded them both; so *ta'aala* (ever elevated [He]) Allah *amma* (regarding) what they^z partner (deities besides Him).

191. Do they^z partner (deity besides Allah) what [he] creates not a thing while they (are being) created.

وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ
مُرْسِيلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
رَبِّي لَا يُجَلِّيُهَا لَوْفَتَهَا إِلَّا هُوَ
ثَقُلْتُ فِي السَّمَوتِ وَالْأَرْضِ لَا
تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ
حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿١٨٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبِ لَاسْتَكْبَرْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا
نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٩﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ
إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ
خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ
دَعَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَاحِبًا
لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾

فَلَمَّا ءَاتَاهُمَا صَاحِبًا جَعَلَا لَهُ
شُرَكَاءَ فِيمَا ءَاتَاهُمَا فَتَعَالَى اللَّهُ
عَمَّا يُشْرِكُونَ ﴿١٩١﴾
أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ
يُخْلَقُونَ ﴿١٩٢﴾

¹⁹³⁶ The word "*ayyana*" = "أَيَّانَ" really is "أَيُّ أَوَانٍ أَوْ أَيُّ حِينٍ" but with *reverence and magnanimity* for whatever "أَيَّانَ" was used for! See معجم النحو is which period, a specific and important (momentous) occurrence happen!

¹⁹³⁷ The letter "ل" in "لَوْفَتَهَا" means "for," as the "ل" has twenty different meanings, see إمغني اللبيب

¹⁹³⁸ The word "حَفِيٌّ" has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان!

¹⁹³⁹ The particle "مَا" is "إِسْمٌ أَوْ أَدَاةُ شَرْطٍ" = conditional noun/particle; or "مَا" = "إِسْمٌ مُوصُولٌ" = connective noun meaning that which! See إعراب القرآن، لمحمود صافي

¹⁹⁴⁰ The word "*basheer*" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent!

¹⁹⁴¹ The word "تَغَشَّاهَا" = "overlaid her," or "came on top of her," this is figuratively (allegorically) speaking for "coming unto her" meaning having had sexual intercourse with her.

¹⁹⁴² She bore the "seed" of Adam in her womb, which is obviously at the beginning is rather light! Also the word "حَمَلًا" not "جَمَلًا" as is internal-burden (as pregnancy) whereas "جَمَلًا" is external burden on any part of the body!

¹⁹⁴³ The word "مَرَّتْ" means: (1) passed by and (2) betided with grief (difficulty) or sadness! Thus, once again, there is no exact single English word to convey this double meaning word!

¹⁹⁴⁴ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "الْقَسَمُ" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly!"

192. And neither can they^z (effect) for them a succor and nor themselves they^z succor.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾

193. And *en(if)* invite them you^z to the aright-guidance not *yattabe'ao* (they^z closely follow) you^b; equal on you^b whether you^c invited them or you^f (are) *ssa'metoona* (ones that are silent, while dutifully may not be correct for such silence).

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾

194. Verily whom^r you^z invoke of lesser than Allah (are) *eba'don* (worshippers/ submitters/ slaves) like you^b, so let-invoke you^z them, then let *yestajeebo*¹⁹⁴⁵ (compliantly-answer) they^z for you^b *en (if)* you^z were *ssadeqeena* (always-truth-enforcers).

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

195. Are for them feet^w they^z walk by it^w; or for them hands^w they^z seize by it^w; or for them eyes^w they^z sight by it^w; or for them ears^w they^z hear by it^w; let-say [you^s]: let-invoke you^z yourⁿ partners (deities besides Allah), afterwards let-scheme you^z [against me] then let-not you^z reprieve [me]¹⁹⁴⁶.

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿١٩٥﴾

196. Verily my *Wa'leya* (Guardian/Ally), (is) Allah Who repeatedly descended The Book and He guards-/protects the *ssaleheena* (righteous-people).

إِنَّ وَلِيََّ اللَّهِ الَّذِي تَزَلُّ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

197. And whom^r you^z invoke of lesser than/without Him they^z neither can (effect) yourⁿ succor and nor their selves^w they^z succor.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٧﴾

198. And *en(if)* [you^s] invite them to the aright-guidance not hear they^z; and [you^s] see them looking to you^g while they perceive not.

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

199. Let-take [you^s] the surplus and let-command [you^s] by the *urfey* (the norm and not disapproved by *Sharey'ah* maxims) and let-shun [you^s] a'n (regarding) the *jahileena*¹⁹⁴⁷ (they who act ignorantly or incorrectly).

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

200. And if incites you^g from the Satan an incitement, then *ista'edh* (let-affirmably refuge) [you^s] by Allah, verily He (is) *Sameeon* (Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer), Omniscient.

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

201. Verily who^r *ettaqaw* (they had reverentially guarded not to displease Allah) if *massa* (touched/ betided) them a spell of the Satan they^z reminisced^{x1948} then *edha* (suddenly/-whereas) they (are) discerners^x.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

¹⁹⁴⁵ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered! See الهادي!

¹⁹⁴⁶ The letter “ن” in “تنظرون,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “تنظرون” is omitted, for “التخفيف” = “alleviation, lightening!” See إعراب القرآن، لمحمود صافي

¹⁹⁴⁷ The word “جاهلين”=“jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct! So the “jahiloona” are they who act ignorantly or incorrectly!

¹⁹⁴⁸ The word “تذكروا”=“they supplicated Allah or they reminisced regarding Allah or recalled what Allah allows and disallows.”

202. And their brothers supply/preen them in the *ghayye*¹⁹⁴⁹ (*misguidance/straying because of fallacious belief resulting in disappointment*), afterwards not shorten they^z.

203. And if not *ta'atee* ([you^s] *produce/come to*) them by an *Aya'ten*,^w (*miracle/signs.proofs*) said they^z: had not *ejtabyta* (*contrived/concocted*) it^w you^g; let-say [you^s]: verily only ([I] *closely-follow*) what (*is being*) revealed to me *attabe'o* ([I] *closely-follow*) from my Lord. [This], (*are*) persuaders-evidences^w from yourⁿ Lord and an aright- guidance^x and a mercy^w for a people (*who*) they^z believe.

204. And if (*had been*) read The Qur'an^x then *ista'me'a* (*let- seek listening*) you^z for it^x and let hearken you^z *la'alla* (*craving currently unavailable deed that, perhaps*) you^b *torah-moona* (*you^z be mercy-given*).

205. And let-remember [you^s] your^t Lord in your^t self^w supplicantly and *kheyfahtan*^{w1950} (*in circumstantial state-of-fear*)^w and without/lesser than [the] loudness of the say, by the *ghodownwe* (*before dawn-until-sunrise*) and the *aasa'le* (*late afternoon/before sun set*); and let-not be [you^s] of the neglectors.

206. Verily who^{r1951} (*are*) *enda* (*by Presence of*) your^t Lord not *yestakeberoona*¹⁹⁵² (*they^z affirm their prideful haughtiness*) a'n (*regarding*) His *eba'da'te* (*worship/servility*) and *yousabbeho*¹⁹⁵³ (*they^z say: subhana Allah*) (*to*) Him and for Him they^z kowtow.

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يَقْصِرُونَ ﴿٢٠٢﴾

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلَا آجْتَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرُ مِنْ رَبِّكُمْ وَهَدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

¹⁹⁴⁹ The word “الغبي” = “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”، that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*! See اللسان والراغب That is *they support/increase their straying*!

¹⁹⁵⁰ The word “*kheyfab*”= “خيفة” is a noun etymologically it is “خوفاً” as if it is a once! Hence, it is a *circumstantial “state-of-fear”* for a given situation! See بناج العروس And (S20:67) provides strong support for “خيفة” as so stated, as the *Ayah* says: “So, [he] perceived in himself a *kheyfatan* (a *circumstantial state-of-fear*) *Mosa* (Moses)!” Moses’ *kheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses!

¹⁹⁵¹ That is to say, the angels who are with your Lord seek no arrogance with respect to His worship and that they exalt Him and they prostrate to Him! So you, the human believers, follow their example and do like wise!

¹⁹⁵² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

¹⁹⁵³ By saying “*subhana Allah*,” that is saying: *I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*!